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## BUDDHISM IN CHINA.

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### CHAPTER III. *The Buddhas.*

(Continued.)

Gotama became well versed in the literature of his country, and perfect in all manly accomplishments, more especially in archery. He became sixty feet, or according to a more moderate statement sixteen feet, high; and he was surrounded by a halo of a radius of seven feet.<sup>1</sup> He also enjoyed all the pleasures of boyhood, but a spiritual monitor always attended to keep him from their power. When he was about nineteen years of age, his father began to look out for a wife for him, in order to divert him from the gloomy and religious thoughts in which he was prone to indulge. The king accordingly sent orders to all his feudatory chiefs that the daughter of any of them who was fit to be the queen of the prince should be sent at once to the palace.<sup>2</sup> No less than five hundred chiefs each declared that his daughter would make a suitable match, and the king became considerably puzzled. He resolved, however, to allow the prince to choose for himself; and issued invitations to the young ladies of his realm to appear on a certain day at court, promising that they should each receive a valuable token from the prince. On the day appointed a large number of ladies arrived, all excelling in beauty, decked with costly ornaments, and arrayed in their finest robes. They tried to appear as lovely and charming as possible; and the tender-hearted king was observing his son, to see on whom his eyes would fasten, intending to make that young lady princess. None, however, appeared to charm the melancholy prince. Soft dark eyes, playful smiles, arch looks, tender blushes, were all lost on him. The ornaments were all distributed, and the hall almost cleared. A sweet little maiden now came forward and looked up into the prince's face, without any show of emotion, but simply as though she were recognising an old acquaint-

ance. "Why did you not come before?" said the prince; "all the precious ornaments are given away." "That I did not come earlier," said the maiden, "was not my fault; why have you deceived me?" "I do not deceive you," said the prince; and he gave her his signet ring, which was of exceeding great value. A short conversation then ensued, and the end was that Gotama selected a lucky day and a lucky place, and led home to his palace the beautiful maiden, adorned with gems and jewels, and attended by five hundred fair bridesmaids. Her name was Yasodhara (in Chinese 耶輸陀羅), and she was the daughter of a high officer named Mahanama. She became the mother of a son to Gotama, who remained six years in her womb, and to whom the name Rahula (in Chinese 羅睺羅) was given. The legends about Gotama's marriage, however, are very different and contradictory.<sup>3</sup> Some represent him as having only one wife, some give him two, and others three. Nearly all agree in making him the husband of Yasodhara; and as has been suggested, she may appear under other names.<sup>4</sup> Her recognition of Gotama and her charming him with deceit are explained by the story of her having been his partner in a previous state of existence, and remembering a trick he played on her then scarcely serious enough to deserve so lasting a memory.<sup>5</sup>

Though Gotama seemed to have forgot his vocation amid the pleasures of a married life, yet this was not the case. The devas still continued to watch over him; and at last, in his twenty-ninth year, one of them appeared to him in a dream at night, and reminded him that his time had now come. It had been told the king that on the sight of an old man, a leper, a dead man, and an ascetic, his son would abandon the palace and embrace the life of a recluse. He accordingly issued strict orders to keep such objects out of his son's view, and endeavoured to make Gotama take delight in princely pleasures. Deva, however, transformed

<sup>3</sup> It is a remarkable thing that the Ch'ing-tao-chi does not make any mention of Gotama's marriage.

<sup>4</sup> See Csoma de Koros in Asiatic Researches, Vol. XX., p. 290.

<sup>5</sup> See the Fa-yuan, &c., ch. 10.

<sup>1</sup> Fa-yuan, &c., ch. 8.

<sup>2</sup> Fa-yuan, &c., ch. 10.

themselves into the four dreaded objects, and presented themselves under these appearances to the prince while taking his usual rides in his carriage. After seeing these, and hearing the old coachman's moral discourses about sickness, old age and death being the common lot, Gotama resolved to leave his father's house and become an ascetic. The princess dreamt that the moon fell from the sky, that her teeth dropt out, and that she lost her right shoulder—intimations of the approaching departure of her husband.<sup>6</sup> It was at midnight on the 8th of the 2nd moon that he made his hegira, attended only by the faithful coachman Channa 車

匿. The gods and genii who escorted him opened the city gates for him miraculously, and gave his horse a marvellous speed. When Gotama was bidding farewell to his coachman, the latter pleaded to be allowed to follow his beloved master, but the master refused. He must go forth alone to work the redemption of man; and when that work was accomplished, he would return and live in society with all creation. Channa was accordingly instructed to return to the palace and take with him the well-loved horse, named Kantaka, which, understanding the words of farewell that were being spoken, licked his master and wept like a human being.

One of the first acts of Gotama, on being left alone, was to draw his sword and cut off his purple lock. He flung it high into the air, and the attentive Shakra caught it, and erected over it an aerial pagoda, to which the devas ever offer homage.<sup>7</sup> Shortly after doing this, he met with a hunter who had assumed the dress of an ascetic, because the lion on seeing this dress will not hurt its wearer.<sup>8</sup> Gotama exchanged clothes with the hunter, and now considered himself as fully equipped for the life of a religious hermit. He proceeded to a forest at the foot of the Himalayas, and became the pupil of several Brahman solitaries, or recluses, in order to learn the way to the attainment of freedom from misery. He became convinced, however, that these men had not themselves found out the way; and so he abandoned them, and went to reside alone on the banks of the Nairanjana river.<sup>9</sup> Here he delivered himself up to the practice of

very severe austerities, and led the strict life of a religious ascetic, differing little in appearance from the ordinary devotees, who led sometimes a restless, sometimes a motionless existence. For six years he continued thus seeking to subdue his mind by long and painful meditations, and his body by rigorous discipline. He had reduced his daily allowance of food down to a grain of wheat and a single hemp seed; and he had in consequence become utterly enfeebled. Coming to the conclusion that it is not by excessive severities of any kind that the Buddhahip is to be obtained, he resolved to abandon this mode of life—to stretch his harp-strings moderately, and so produce sweet music.

The time was now approaching for Gotama to attain the true and complete perception—to become Buddha. Preparatory to this, certain events had to occur, such as had occurred to all his predecessors in the Buddhahip. He accordingly bathed in the Nairanjana river, while the devas were scattering sweet smelling flowers on the water.<sup>1</sup> A tree on the bank voluntarily dipt down one of its branches into the water, that Gotama might be assisted in ascending from the river. After this, two maids named Nanda and Bala,<sup>2</sup> under the inspiration of the devas, presented him with an exquisitely wrought bowl containing some milk gruel. When Gotama had partaken of the gruel, he flung the bowl in the direction of the Nairanjana, knowing what would occur. Shakra, king of gods, caught the precious bowl and carried it to heaven, where he erected a pagoda over it, that it might receive divine worship. The next thing Gotama had to do was to receive the sacred grass. This, soft, flexible, and of a bright green colour, a deva, having transformed himself into an herb seller, presented to the expectant Buddha.<sup>3</sup> He now proceeded to the sacred fig tree, where his three predecessors had in ages before attained the Buddhahip, and crossing his legs, he sat down on his grass-made mat, under the shade of its dense foliage. Māra, the tempter, now came with a host of attendant demons, to try to prevent Gotama from attaining the consummation for which he so devoutly wished.<sup>4</sup> His efforts of cajolery and violence, however, equally failed; and he and his army were routed by the incipient

<sup>6</sup> Fa-yuan, &c., ch. 10.

<sup>7</sup> Ch'eng-tao-chi.

<sup>8</sup> According to some, the hunter was no other than Shakra, the king of gods. See Csoma de Koros, Asiatic Researches, Vol. XX., p. 291. The account in the Ch'eng-tao-chi says the hunter was a deva.

<sup>9</sup> In Chinese 尼連 Ni-lien. For some time he had the society of Kaundinya and his four companions.

1 Ch'eng-tao-chi.

2 In Chinese Nan-to 難陀 and P'o-lo 婆

羅.

3 According to the Ch'eng-tao-chi, Shakra himself. Fa-hsien says a deva.

4 Māra is a heaven devil, and is represented as the determined enemy of Gotama. The word means death, but in Buddhist works signifies the Tempter. In Chinese it becomes 魔 Mo.

Buddha with ignominious defeat. Not less unsuccessful were the beautiful but wicked daughters of Māra, who came to tempt Gotama by feminine arts, and whom he transformed into ugly old hags.<sup>5</sup> Left alone now, he became completely master of himself, and attained the Buddhahood. The earth testified to the fact. The earth-spirits bore the joyful news to the air-spirits, these in turn told the devas, and the devas informed the great gods. On the seventh day after this, the Buddha, having fasted, was hungry; and two merchants obtained undying merit by giving him honey to eat. The names of those who thus made him his first offering were T'i-wei 提謂 and P'o-li 波利.

When Gotama began his ascetic life he enjoyed the society of five accomplished disciples, who also had given themselves up to the practice of austerities.<sup>7</sup> These men, however, on seeing their master cease from fasting, withdrew from him in disgust, and returned to the neighbourhood of Benares. Gotama now resolved to convert them to his new religion, and proceeded to the Deer Park

鹿園<sup>8</sup> outside of Benares, a place associated to him with memories of a previous state of existence. These men were at first reluctant to join again one whom they had abandoned on account of what they deemed his weakness, but they were all gradually induced to accept their former master again as their teacher, and they became very devoted followers. Shortly after he converted two men, who became his most famous disciples; though both of them died before the master. Their names were Moginlin 目

乾連 and Shariputra 舍利弗多.<sup>9</sup> They had been intimate friends long before they knew Gotama; and when Shariputra first heard the good way from the lips of this latter, he could not rest until, like Philip with Nathaniel, he had told his friend of the new teacher.<sup>1</sup> They became still more united in their love to him, and so strong

was the affection which one of them, Shariputra, had for his master, that he begged he might be allowed to enter Nirvāna before him, a request which was granted. His friend and inseparable companion was no less ardent in his affections; and, according to tradition, he died a martyr to the faith. The next disciples of Gotama were obtained in this manner. While he was residing in the Uruwela forest, there lived in it three brothers who were Fire-worshippers, and who had together about a thousand disciples. The eldest was named Uruwel Kasyapa;<sup>2</sup> and it was of him that Gotama one evening requested a night's lodging. The Fire-worshipper said there was no spare place in the cavern. Gotama pointed to a chamber; but Uruwel explained to him that it was occupied by a terrible reptile, and warned him against taking up his lodging there.<sup>3</sup> Gotama, however, gathered up his clothes and entered the chamber. Shortly after the dreadful beast came in, and on seeing an intruder became enraged, and filled the chamber with fire in order to consume him; but in vain. It was now Gotama's turn, and he emitted a flame which quite overpowered the beast and drove him into the alms' bowl. On the morrow, Uruwel thought that his ascetic friend had been extinguished; but was convinced at once of his own error, and the greatness of his guest, by finding the dreaded reptile in Gotama's bowl. His heart, however, still remained hard; and it was only after witnessing several other miracles that he became a disciple of the new teacher. His younger brothers, Gaya and Nadhi,<sup>4</sup> soon followed his example; and with them came most of their disciples. Gotama's son Rahu-la, his wife, his aunt, and his cousin Ananda, also became illustrious disciples; and the number of his followers seems to have increased very rapidly. Among these he could reckon kings and counsellors and rich merchants, no less than poor tradesmen and mechanics. The chief places which have become famous in connection with Gotama's preaching are Rajagriha, Benares, and Shravasti.<sup>5</sup> At the last place, he had a beautiful garden and a magnificent monastery presented to him by a rich man named Sudatta or Sudana (in Chinese 須達拏). This

<sup>5</sup> See Ch'eng-tao-chi; Memoires de Hiouen-thsang, Vol. 1, p. 473; Fo-kuo-ki.

<sup>6</sup> In Sanscrit Trapousha and Bhallika.

<sup>7</sup> Their names were 橋陳如 or Kaundinya,

跋提離 or Bhadraka, 婆沙波

or Vachpa, 訶奢輪 or Asvajit, and

摩阿男 or Mahānāma. Ch'eng-tao-chi.

See also Memoires de Hiouen-thsang, Vol. 1, p. 368, &c.

<sup>8</sup> In Sanscrit Mrigadāva.

<sup>9</sup> Also called Maudgalyana and Moudgalaputra.

<sup>1</sup> See Memoires de Hiouen-thsang, Vol. II., p. 55, &c.

<sup>2</sup> In Chinese 優婁頻羅.

<sup>3</sup> According to some, this reptile, called a "fire-dragon," was the god which the Kasyapas worshipped.

<sup>4</sup> In Chinese 伽耶 and 那提. See Ch'eng-tao-chi; also Hardy, Manual, &c., p. 188; and Memoires de Hiouen-thsang, Vol. 1, p. 485.

<sup>5</sup> His native place, Kapilavastu, was also revisited by him in the 12th year of his Buddhahood, and many converts were gained there also.



man, while still a heretic, had earned for himself by his liberality to the poor the honorable epithet—"he who gives to the orphans and lonely."<sup>6</sup> On becoming a follower of the Buddha, he wanted to purchase from Prince Geta<sup>7</sup> a certain desirable piece of ground, for the residence of Gotama. The Prince said in jest that he would give him the ground if he would cover it with gold, a condition with which Sudana at once complied. After he had spent an immense amount of money, the Prince became generous and gave up the land without requiring the carrying out of the bargain. It is in this garden, or on the Vulture's Peak<sup>8</sup> near Rajagriha, that many of the most important of Buddha's discourses are represented as having been delivered, and many of his remarkable miracles as having been wrought. Very wonderful too were the assemblies which heard those discourses and saw those miracles—composed not only of men and women, but also of aerial and heavenly beings—men, devas, dragons, and spirits, according to the Chinese; and even the apes and monkeys and birds.<sup>9</sup> In number numberless they came thronging from all parts of imaginary space, to hear the bliss-giving words of the "world-honored" one, and see the wonderful manifestations of his matchless power.

Many legends are related about these discourses and miracles, and their astonishing effects; and thousands of places in Magadha and the neighbouring states were consecrated for ages by memories of the presence and actions of the Buddha. He is said to have visited the island of Ceylon or Lanka (in Chinese 楞伽), and to have delivered at least one discourse there. The pagodas, topes and other monumental structures erected on these spots were visited by the Chinese pilgrim Yuan-chwang (Hiouen-tsang), and found in ruins. These ruins have been discovered and studied by western scholars in our own days, and have taught us strange things about ancient Buddhism. They have shown us that it once flourished over a great portion of Central and Northern India—that it is to India in great measure indebted for her earliest written language and her earliest works of art.<sup>1</sup>

6 In Chinese 給孤獨, and in Sanscrit Anātha-pindāda.

7 In Chinese 祇陀.

8 In Sanscrit Gridhrakouta, transliterated in Chinese 耆闍崛, translated 鷲嶺 Chiu-ling.

9 Yuan-chien, &c., ch. 317. Fa-yuan, &c., ch. 11.

1 See M. Müller's Sanscrit Grammar, p. 1. Lübbke's History of Art, Vol. 1, p. 77 (English translation).

I cannot, however, linger any longer over the mythical stories of Gotama's life, and must hasten on to the closing scene of the drama, in which we have the entire company on the stage. The Buddha had left Rajagriha for the last time, and visited Vaisali also for the last time. As he departed from this latter place, the inhabitants, knowing that they would see his face no more, lamented with a loud voice—the great gods Brahma and Shakra mourned disconsolately, and the myriads of genii and spirits who filled the air wept until their tears fell on the earth like showers of rain. On the way Gotama said to the disciples who followed him, "By the hardships and privations which I have undergone, I have obtained a body incorruptible as the diamond. I have now finished my work of conversion, and must enter the Nirvāna. Do ye all observe carefully—to-day I am, to-morrow I am not."<sup>2</sup> As he journeyed, hunger and weariness came upon him; and Chunda,<sup>3</sup> a village blacksmith, brought him some nourishment, in which, however, was a piece of bad pork.<sup>4</sup> The gods and genii all knew that Gotama's partaking of this pork would result in his leaving this universe and entering into Nirvāna; and they hovered mournfully round the food, adding to it invisible condiments. Their loving toil, however, was all in vain. When Gotama had finished this his last repast, he went on his way again, telling his disciples that Chunda had acquired great merit by this act. The party arrived at a forest near Kusinara; and here under the shade of the beautiful Sal trees, surrounded by his sorrowful disciples, the great teacher breathed his last. In all the universe there was nothing that did not mourn. Men and gods cried aloud in misery; the birds and beasts of the field raised their voices and wept; the earth was agitated by fierce winds, and darkened by horrid clouds; and the trees under which he had been sitting turned white as storks.

Gotama had told Ananda that he would like to have his dead body treated as the bodies of the ancient sovereigns. It was accordingly wrapt up in fine cotton and costly silks, and placed in a gilt coffin. The men of Kusinara, renowned for their physical strength, were however unable to move the coffin, which remained as if fastened to the ground. But Mahamaya, Gotama's mother, descended from her heavenly home to see her vanishing son. Gotama rose up from his grave-clothes; and, folding his hands

2 Ch'êng-tao-chi.

3 In Chinese 純陀.

4 See Ch'êng-tao-chi.



respectfully, begged her not to sorrow for him—thus even in death remembering filial piety. His mother wept over the separation, and took with her the robe, alms-bowl and crosier of her departed son. The coffin now rose of its own accord, unaided, into the air; and passed before the wondering eyes of the beholders twice through the city of Kusinara, while all the time the devas and nagas made sweet music, and strewed fragrant flowers. The coffin now descended on the funeral pyre, to which fire was applied, but to no purpose. At this juncture Mahakasyapa arrived, having hastened from his hermit home in the bock's-foot hill, <sup>5</sup> in order to see Gotama before his final departure. The latter again rose in his coffin, put out his feet, and renewed to Mahakasyapa <sup>6</sup> the secret heart of his doctrine, appointing him his successor, as chief of the new religion. No earthly flame was capable of igniting the pyre, but from the mystic cross on Gotama's heart there came forth a sacred fire which consumed the coffin and pyre, until Shakra, king of gods, extinguished it with water from his golden bowl. The same deity carried up to heaven a tooth of Gotama, which the latter had promised him; and raised a pagoda over it, that it might obtain reverence. Several relics of the sacred body were obtained by mortals also; and these were distributed among eager applicants from eight states, who carried them home to their countries, and each erected over his portion of relics a tope or monumental building. Similar structures were erected over a piece of charcoal from the funeral pile and the vessel in which the relics were measured.

Besides Gotama, which I have generally used in this chapter, many other names and epithets were applied to the Buddha. He was called Siddharta, as has been seen—or more properly Sarvāthasiddha <sup>7</sup>—because he was to accomplish the wishes of the world. Shakyamuni, or the Shakya monk, became his name when he entered on the life of an ascetic, and is perhaps his most famous title. In the sacred books, he is very frequently mentioned under the title Ju-lai 如來 or Tathagata, meaning “coming thus”—that is, coming as one who follows the true road. <sup>8</sup>

<sup>5</sup> In Chinese 雞足山, translated from the Sanscrit Kukkuṭapāda.

<sup>6</sup> In Chinese 大迦葉.

<sup>7</sup> In Chinese 薩婆頗他悉回,

or translated 一切義成. Julien translates “Celui qui a accompli tout dessein.” *Mémoires de Hiouen-thsang*, Vol. I, p. 321. See also the Ch'eng-tao-chi.

<sup>8</sup> Ch'eng-tao-chi. Introduction.

This expression, however, is also interpreted as meaning, “coming as all his predecessors have come.” Another epithet applied to Buddha in the books is Shi-tsun 世尊, or “honoured one of the age,” a translation of the Sanscrit “Lōkadgēchtha,” according to Julien. <sup>9</sup>

The legends which I have recounted above will give some idea of the reverence and affection with which Gotama was regarded by his disciples during his lifetime, and which still cling to his memory among the adherents of his system in other countries as well as in China. The Buddhists of this last country, indeed, can scarcely be said to give him the highest place in their worship—this they have transferred to another, of whom I shall speak presently. But it is impossible to read the words of Fa-hsien and Yuan-chwang (Hiouen-thsang) without feeling astonishment at the respect which the people of his native land paid to every spot which history or imagination represented Gotama to have visited. The faith in his doctrines and miracles, and the veneration for his memory, which these pilgrims themselves exhibit, and which have been shared by many other Chinese, appear to us almost absurd.

The central one of the three large images which are usually found in the great hall of a Buddhist monastery is generally supposed to represent Shakyamuni or Gotama—though it properly represents only the personification of Buddha, or true knowledge. His image, however, is often placed alone—sometimes in a conspicuous, sometimes in a retired, part of the temple or monastery. He is generally seated cross-legged on a lotus-flower, with his right shoulder bare, and his right hand uplifted, as if to accompany his words with a gesture. Sometimes he appears seated in a pagoda, as he once appeared while on the earth. On either side of him, when seated on his lotus-throne, there usually stands a favourite disciple—Shariputra on the one side, and Moinlin on the other. <sup>1</sup> The people in China, and indeed many of the monks, are very ignorant about Shakyamuni; and do not pay great reverence to his image. Some, like certain western scholars, have come to doubt of his historical existence, and I have been asked once or twice by intelligent monks whether

<sup>9</sup> We must remember, however, that it is not this word, but *Bhagavat*, which in the Sūtras and other works is rendered by *Shi-tsun*. *Bhagavat* is translated “Le Bienheureux,” but the word means *illustrious* or *magnificent*. *Sugata*, or the *well-come*, and *Shakya-sinha*, or the *lion* of the *Shakyas*, are epithets less frequently used.

<sup>1</sup> His son Rahula is also frequently said to be one of the two disciples. His cousin Ananda is sometimes represented as kneeling or standing in a devotional attitude before him.

such a being ever actually lived and died. Many temples and monasteries, however, preserve a knowledge of the chief incidents and legends of Gotama's existence, represented in pictures, or images, or sculpture. Yet it is true that he is much less popular as a divinity in China than either Omito Fo or Kwanshiyin, the former of whom falls to be considered next.

(To be continued.)

## ON THE BEST METHOD OF PRESENTING THE GOSPEL TO THE CHINESE.

BY REV. F. S. TURNER.

### CHAPTER VI.

*What is not the Gospel.*

In the last chapter I contended that if a missionary be an ambassador from God to the heathen, his first and most imperative duty must be the study of the message committed to him; his first and most anxious solicitude to deliver that message with fidelity. If his carelessness, incompetency, or cowardice, add to or take from the divine word, how shall he answer it in the great day of account? It must suffice here, however, to have pointed out the prime importance of an accurate definition of the gospel, without positively laying down such definition. Nevertheless, I will venture to set forth some negative distinctions, which my observation of missionary work has suggested may be useful.

I.—*Theological systems are not the gospel.*—It seems but reiterating the burden of the former chapter, to advance this formal proposition here. I do so to encounter an obvious objection, which should have been met in that place. It will be alleged that this carping dislike of formal creeds and systems of theology overlooks the natural tendency of the human mind to systematize. If a man thinks at all, he should think in an orderly, logical method. When he thinks thus upon the gospel, a system of Christian theology grows up naturally; and once brought to maturity, it becomes the

form which the gospel assumes to his mind. When we come to present the gospel to other minds, what can we do but state it as it appears to our own? If my theological system be not the gospel, it seems that the gospel may be received into the mind, but cannot be communicated from it—a *reductio ad absurdum* which goes nigh to annihilate our distinction altogether.

We escape from the dilemma by remembering the general truth that finite beings at their best but approximate to perfection. No man can draw a perfect circle; but we can produce a figure sufficiently resembling a circle to convey the true idea to another mind. No man can preach the gospel in perfect accordance with the heavenly ideal; and therefore it must be our constant solicitude to preach it as little as possible tinged by the earthly colouring and refracted by the grosser atmosphere of the human mind. Hence the importance of keeping the above distinction constantly in view. The moment that it is lost sight of, and the theologian begins to *identify* his processes of reasoning with the gospel itself, and to attach the same certainty and authority to his conclusions as to the scriptural data on which they are founded, an element of serious danger is introduced. I have known persons who habitually use the phrase "a simple gospel sermon" to indicate a train of theological thought, which, whether one agreed with it or not, certainly contained very large admixture of human reasoning and trespassed deeply into the realm of metaphysical speculation.

It has seemed good to the wisdom of God to embody the gospel in a Person, to record it in the history of a Life. The gospel consists of facts rather than doctrines. It is a history of past facts, a declaration of present facts, a prophecy of coming facts, a revelation of eternal facts. The statement of these facts, and not the explanation of them, is properly the gospel. The curious, busy intellect of man will ever search into the how and why of all things; and it is evidently meant to do so—sometimes to gain in knowledge there-

by, and sometimes in humility. But whether we understand the fact, or not, it is the knowledge of the fact itself, as a fact, which is the gospel. Therefore that mode of representation of the gospel which most powerfully sets forth the facts in themselves is much more precious, more effective, more in accordance with the spirit of the gospel, than the most lofty and sublime of philosophical theories about the gospel. Take the (so-called) Apostles' and the Athanasian creeds as instances of these differing treatments of the subject—the one, a very brief and simple summary of facts, without a word of comment of any kind; the other, an elaborated theory of the most mysterious of all doctrines, the product of centuries of controversy. Apart altogether from our opinion of the latter creed, considered as to its inherent merits, it must be evident to all that the Apostles' creed at once brings the gospel home to our hearts, while the immediate effect of the other is to set us a thinking; and the train of thoughts it suggests is apt to carry us away from our own immediate and personal interest in the gospel. Theories of the atonement afford another illustration of our principle. Long habit renders it almost impossible for some minds to think of the atonement at all, except in the form of their own theory. Yet surely the best and most scriptural theory of the atonement is not exactly identical with, but is one step removed from, the inspired declaration of the fact that "Christ is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

II.—*The Bible is not the gospel.*—One day, when in conversation with a brother missionary about our work, he took a Bible, and holding it in his upraised hand, said something to this effect: "What I have to do is to tell the heathen that this book is the word of God to him." His idea of his mission was the delivery of a book, from which the receivers must extract the divine message for themselves, on their own responsibility. Of course he constantly preached the doctrines that the book

contains; but still, if faithful to his principles, the key-note of his preaching would ever be—the Bible is God's inspired word; the Bible is a letter from God to you, of which I am the bearer; read it as God's book, and you will thus in the best possible way become acquainted with the divine message. Bible Societies embody this idea. If we accept it, then our inquiry about the best method of presenting the gospel to the Chinese has met with a final answer, or rather from the first was needless. Other methods may be good; but the best must certainly be to distribute the book, and the next best to praise and commend the book to the perusal of all.

Now it is an undoubted fact that simple distribution of the Scriptures is not looked upon in this light by the majority of missionaries. Many indeed do not hesitate to avow their opinion that the distribution has been urged on with too great rapidity in the past; and this opinion they base on their experience that—first, the heathen as a rule will not read the book; and secondly, that when read he cannot understand it. Thus in missionary work the notion that the gospel and the Bible are absolutely identical is practically abandoned. Nevertheless, I dare say, many missionaries still cleave to the old impressions of their native lands; and the plain declaration that the Bible is not the gospel will startle, perhaps trouble, them. So dear is the Bible to our hearts, so inseparably intertwined with the most vital of our spiritual experiences, that it is hard to make even a verbal distinction between the Bible and the gospel of salvation which it contains. Through the Bible we first received the gospel. To the Bible we daily return for fresh communion with the Father and Saviour of our souls. Thus the Bible does become the word of God to us. Our faith in God, our faith in Christ, our faith in the Bible, grow to be inseparably associated, and practically one living whole; in which we have long forgotten to make any distinction of first and second, cause and effect. It is true that there was a time when



Christians believed in God and in Jesus Christ without having any Bible to read (the New Testament not yet written—the Old Testament to most inaccessible); but the memory of that time is relegated to the province of history. Within the whole range of our experience, almost of our imagination, Christianity and the Bible are indissolubly one. The conflict with popery has tended to deepen this feeling. It is not therefore surprising, if the dissemination of the sacred writings of our religion should appear to be the highest form and truest conception of missionary work.

But in the mission work, it is indispensable that we should carefully consider the order and mutual dependence of the several objects of faith. In an earlier stage of this inquiry, I pointed out that theism is both in logic and in fact the antecedent of Christianity. God precedes the Revealer. Similarly, it now behoves us to remember that revelation both in logical necessity is, and as matter of fact was, before the Bible. Or to confine our argument to the latest and perfect revelation, Christ comes before the New Testament scriptures; and we can only really arrive at faith in these scriptures through a preceding faith in Christ. In other words we believe in the New Testament, because we first believe in Jesus Christ. We do not believe in Jesus, because we first believe in the New Testament. In saying this, I refer to the Christian's faith in the New Testament *as the inspired word of God*. A measure of credence may be granted to this collection of writings, viewed as ancient historical documents, on the ground of such arguments as are applied to other similar cases of ancient books. But faith in these writings as the word of God follows from, does not anticipate, faith in the Saviour who is their great theme. Therefore the attempt to convince those who do not believe the gospel that the Bible is God's word will surely prove futile; and still more so the illogical reasoning which would strive to force them to accept the

gospel, on the authority of a book the claims of which they discredit.

The soundness of the above propositions will not be evident to all at first sight. It is so common and well-known a case that a man believes the Bible from his youth up, never once doubts that it is indeed God's word, believes so far that he often trembles at the sound of its warnings, and yet he has no faith in Christ. At some perhaps late period in life, the gospel comes home to his heart through the very instrumentality of the book he has so long believed, though in disobedience; and now for the first time he rejoices in his living faith in a divine Saviour. In view of such cases, the commonest religious experiences of Christian lands, how can it be said that faith in Christ must be a prior step to faith in the Scriptures? A little reflection, however, will show that these phenomena by no means invalidate our rule. That faith which the unconverted man has in the Bible is not true faith; it is not properly his own faith. It is merely a traditional and customary belief, which occupies the vacant ground in his mind, until the time arrives when his spirit shall be awakened to the great decision of faith or disbelief. It is not his own personal faith, but a mere passive acquiescence in the faith of others—his parents, his teachers, the society in which he moves, the nation to which he belongs. It is not real faith; for the man's heart and conscience and reason have always been asleep or dead to the great truths involved. The day of awakening may come in different ways. Perhaps it is some rude assault of scepticism which bears hard upon him, and toughly demands a reply to the question, Dost thou veritably and honestly believe that this book is indeed God's word? How many, alas! suddenly startled into mental activity in this way, have as suddenly discovered that they never did believe the book to which they had been rendering a formal homage all their lives. The awakening, through God's mercy, may come in the reverse way. Some spiritual truth may be borne in upon his mind

and heart. Now he thinks, he feels, he prays. He searches for a Saviour, and he finds him in the crucified One. He believes now indeed. He believes his Bible with a heart-felt, living, personal faith, as he never did before. But why? *Because he has found Christ, and believed in Him.* He may be unable himself to give a logical account of the whole change in his state of mind toward the Bible; but to those who can give such an account, it is evident he now believes his Bible, loves every chapter and verse of it, because of his faith in the blessed gospel it contains.

A traditional belief is not in itself unreasonable, nor is it valueless. It is good as a stepping-stone to something better. To preachers in Christian lands, it is a welcome fulcrum on which to rest their arguments to the unconverted. But even in Christian lands, there are classes among whom this traditional belief does not exist. Let the Christian advocate try the experiment upon some of these. Let him marshal his reasonings to convince the sceptic of the inspiration and divine authority of the Sacred Scriptures, without presupposing the truth of the gospel, that Christ Jesus is the Son and Revealer of God. The attempt will soon show him that his own faith in the Bible rests upon his faith in Christ; and that his only hope of convincing the unbeliever is by taking him along the same road.

The traditional belief in the Bible which prevails in our native countries constitutes of itself a presumption in favour of the Bible. No one who knows somewhat of the esteem in which the holiest and best men of Christendom have held the sacred writings for so many centuries ought to begin the investigation into their divine authority without a bias in their favour. Let him pursue his study of the subject impartially, but at least nothing can justify him in setting out with a prejudice against the book. But traditional beliefs have geographical boundaries. We change our climate, and lo! we are in the midst of new and even opposing traditions. So we find it in China.

The weight of tradition, the influence of custom, the opinions of the learned and the prejudices of the masses are all against the Bible. The very same law of human nature which leads an Englishman to a traditional belief in the Bible operates, under the different circumstances, to create in the Chinese mind a decided antagonism to the Bible, as the same wind will drive one ship toward the north, another toward the south, according to the position of the sails and rudder. He will begin with a natural and not altogether inexcusable antipathy to the Bible, which nothing else save a living faith in Christ will convert into reverent love for the word of God. It is therefore needful for the missionary to apprehend clearly that to the heathen the argument, "the Bible says so," is simply naught.

III.—*The law is not the gospel.*—Of course not. No one ever in so many words asserted that it is. Yet I know more than one treatise on Christianity, written for the Chinese, which attempts to lead the heathen through the Mosaic law up to the gospel of Christ; and from its general tone, and its silence as to any other possible mode of introducing the gospel, implies that such previous submission to the law is even necessary. Thus the law is actually incorporated into, almost made the foundation of, the new dispensation. It is tacitly assumed, in opposition to fact, that the law was given to the whole world; and on this ground the Chinese are charged with rebellion against Jehovah. Now it is true that, to those under the law, "by the law was the knowledge of sin." But to those "without law," as it is contrary to fact to assume that they ever were under that law; so I fear it will be but a wasted experiment, if we try to convict them of in by accusing them of violating a law which they knew not. Means are not wanting to bring home to their hearts a conviction of their lost estate. God has not left himself without witness among them; and they are, as Paul recognized, "a law unto themselves." We but encumber ourselves with dead weight in our already suf-

iciently arduous labour, if we strive to bring the heathen within the scope of an institution never ordained for them, and now abolished for eighteen centuries.

Far be it from me to derogate from the honour of the Older Covenant, though it has decayed and vanished away. Its records remain for all ages a grand monument of Jehovah's dealings with the chosen people. It may be likened to some buried city of antiquity, no longer a habitation for the living, but a mine of richest treasures to all who search therein. So St. Paul speaks of the Jewish canon, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." It would appear from this that the apostle considered the Old Testament as useful rather for the edification of the believer than the conversion of the unbeliever. But whatever use we make of the Hebrew scriptures for the instruction of our hearers, we must not attempt to bring them under the power of a law which has passed away. To the Christian there is no law save the perfect law of liberty, the royal law of love.

IV.—*The gospel does not permit us to impose a new law.*—Total strangers to missionary work will be at a loss to conceive why such a doctrine as this should find any place here. They will regard a new law as of course impossible in the Christian scheme. But an actual experience of our work, bringing us into close contact with the low morality of heathenism, soon suggests and appears to justify the enactment of ecclesiastical regulations, in order to maintain the purity of the infant church. A little company of Chinese, separated but the other day by the faith of Jesus from the great mass of heathenism, and still living in its midst, bound to it by all the ties of social, commercial, and political life, cannot at one bound rise completely above every old association and long accustomed habit. Even for sincere disciples of Christ, time is required to learn all his lessons. The

early converts, if left to themselves, would surely introduce into the church some customs which our maturer and stronger Christianity seriously disapproves of. It naturally occurs to us that our wisest course will be to fight against the old leaven by the weapon of ecclesiastical authority. Hence, while no formal code of law is drawn up, we find some regulations already enforced, and others are recommended to us, which in effect amount to a new law for the Christian church. Several recent numbers of the RECORDER have contained propositions of the kind I refer to. These ecclesiastical decrees, existing or proposed, relate to matters very various and of unequal importance. The sabbath, polygamy, domestic slavery, the consecration of a proportion of one's property to religious purposes, binding the feet of female children, the use of ardent spirits, opium and tobacco, have all been the subjects of actual or suggested legislation. These are far from all the matters to which such legislation might be applied; and if the principle be once admitted, new occasions for its application will continually arise. It would be transgressing my self-imposed limits, and be trespassing on the edge of controversies for which our missionary paper is hardly the fittest place, if I were to venture an opinion one way or the other upon the inherent merits of these different cases. Rather would I, for the sake of my present argument, assume that each and every of my readers is unquestionably right in his view of these various matters considered in themselves; while I entreat him to weigh the more general question, whether it is within the province of the preacher of the gospel to aim at the establishment of right by ecclesiastical law. Weighty arguments may be advanced for the affirmative answer, to which I am not indifferent. The early converts, it is alleged, are like little children—not to be trusted to walk alone. They need a gentle but firm authority to constrain them to the better way, until they are fitted, by their intellectual and spiritual development, to approve it for themselves. Purity



within the church is of the utmost importance—first, to make at once a decided contrast to heathenism, and then to lay a good foundation for coming generations. The difficulty of securing an immediate conformity to our standard in any other way will also be dwelt upon. So powerful will these arguments be with some, that I am not at all confident of dislodging them from their position. At least, I may entreat a candid hearing of the other side.

I must first show the close connection of this matter with my present theme—the best way of presenting the gospel to the Chinese. Otherwise I shall very likely be told that “whatever regulations we make for our churches, we do not preach them as gospel to the heathen. They are only rules for internal church discipline, with which the outside world has nothing to do.” But consider, my friend, a man preaches by more than his words. As a preacher of the gospel, your one business is to invite men into the church of Christ. Without denying the possibility of a man’s being finally saved, though shut out from every community of Christians, yet practically that possibility has nothing to do with you and me. We are commissioned to preach the gospel—i. e., to invite men into the fellowship of Christ’s redeemed body, the church. Preaching the gospel is identical with inviting into the church. Consequently, whatever you lay down as a requisite for entrance into the church, you do teach as an essential requirement of the gospel. There are no esoteric doctrines in Christianity. We have not one code of right for inside the church, and another for outside. Nor dare we induce men to accept an easy gospel, by concealing demands on their obedience we mean afterwards to enforce. Whatever be the condition we attach to the participation of church privileges, we do, as far as lies in our power, attach to the reception of the gospel. It is no longer simply, “Believe on the Lord Jesus Christ, and thou shalt be saved;” but, “Believe on the Lord Jesus Christ, and comply with this ordinance of ours, and thou shalt be saved.” Judge ye what I say, my brethren. Is it a light thing to attach the smallest restriction to the glorious freeness of the gospel of Christ?

My arguments against the principle of enacting a code of bye-laws to keep out of the church customs we disapprove, and to enforce those we desire, are three. First, there is no countenance given to such a proceeding by the example of the New Testament; secondly, the principle is clearly opposed to

the spirit of Christianity; thirdly, its application will prove an obstacle to the progress of the gospel.

(1.) The example of the New Testament is altogether opposed to the law-makers. Were there no objectionable customs, was there no low morality, in the old Roman Empire? Surely the practical difficulties in the way of the first missionaries were *not less* than those which impede our course. Yet the record of their labours contains no hint of the enactment of a code of laws for the primitive church. Slavery and polygamy\* were evidently not made the subject of any ecclesiastical edict. Paul’s method of dealing with such difficulties as pressed themselves most vociferously upon him is distinctly and with abundant emphasis laid down in Romans XIV. If any one fail to read there the entire condemnation of the law making spirit, I fear it is rather a hopeless matter to argue the point with him farther.

(2.) Not only is Christianity in its outward form a doctrine, and not a law; but its spirit is distinct from and above law, bearing us out of the region of law by the higher law of the spirit of life in Christ Jesus. The inefficiency of the law, and its abolition on that account, is one of the prominent doctrines of St. Paul. It surely displays either a want of understanding of the gospel, or a want of faith in it, if we seek to re-establish under a new form a principle and a method which the all-wise God has himself set aside as ineffectual.

(3.) These laws must be a hindrance to the progress of the gospel. Indeed they are intended so to be. There are Chinese, or it is supposed that there are Chinese, who would embrace Christianity and enter the church, if these conditions were not imposed; and the conditions are purposely imposed to keep such persons out of the church. “We are not so anxious,” say the legislators, “for the rapid growth of the church as for its purity. Therefore we intentionally exclude every one who does not assent to all our regulations.” It is a serious thing to attempt to supply deficiencies in a divine work, and

\* Since the above was written, I have read Dr. Talmage’s argument that there was no polygamy in the early church. It appears to me to be this. The apostles *must* have thought and acted as Dr. Talmage would in like circumstances. If Dr. T. had been one of the apostolic college, or a presbyter at Antioch, he would certainly have proposed to exclude every polygamist from the communion. Therefore the apostles *must* have done so, if polygamy existed then. As no record remains of such action on their part, we can only conclude that a case of a polygamist believing in Christ never occurred in their days. The reasoning is absolutely without a flaw, if we can admit the premise. But if we doubt that assumption, the known prevalence of polygamy in the first century, and the silence of Scripture as to any ecclesiastical law against it, I think fairly justifies my argument above.

to devise safeguards for the Spirit of God. I will however not dwell upon that any farther; but merely ask the advocates of law to consider the *nature* of the purity they attain by this method. There is an artificial, and there is a spiritual, purity. The latter is the work of God's Holy Spirit, and will abide. Nothing better than an artificial and unreliable purity can be the fruit of human ordinances. The real purity of the church is imperilled by such ordinances; because, as they relate to external matters, the hypocritical class will be foremost to comply with them for the sake of the credit they will thereby obtain. The experience of eighteen centuries ought at least to have taught us this, that honest and sincere men are easily excluded from the church, by barriers which the dishonest man steps over without difficulty.

But it will be asked, is there to be no church discipline whatever? For discipline the highest measure of authority has been given to the church, if we believe in the continued application of John XX. 23. Church discipline however consists not in the enactment of new laws, but in the right application of Christ's law. For this right application we must rely upon no human ordinances, but upon the presence and guidance of the Holy Spirit himself. A dissertation upon church discipline would lead me far away from my present topic. I only mention it to forestall an objection from this quarter against my argument.

HONGKONG, September, 1869.

(To be continued.)

## EARLY HISTORY OF HANG-CHOW AND ITS SURROUNDINGS.

*Read before the Ningpo Book Club,  
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BY REV. D. D. GREEN.

Hang-chow, 杭州, the capital of Cheh-kiang 浙江 province, is situated about two-thirds of a mile from the north bank of the Ts'ien-t'ang 錢塘 river, at the head of Hang-chow bay; and is about one hundred and fifty miles S. W. of Shanghai, and one hundred and thirty N. W. of Ningpo. Its longitude is about 120° E., latitude about 30° N. Formerly it was one of the finest cities in the Chinese Empire;

and it is held in very high repute by the people, being referred to in the common proverb, "Above is heaven, below are Hang-chow and Su-chow." That is, it is a terrestrial paradise.

The Ts'ien-t'ang river at Hang-chow is now about two miles in breadth, and is gradually narrowing by the formation of sand banks on each side. The one on the southern shore almost entirely prevents the tidal wave from ascending above Hang-chow on the river.

The Wu-lin 武林 range of hills, which projects into the city about three-fourths of a mile, is a spur of the celebrated T'ien-muh 天目 range, which extends across the N. W. corner of the Cheh-kiang province. The greater part of the Wu-lin hills lies to the S. W. of the city, along the bank of the Ts'ien-t'ang river.

To the west of the city, close to the wall, nearly encircled by hills, lies the beautiful Si-hu 西湖, Western lake. Its circumference is about twelve English miles. At the foot of the hills, and up the valleys around this lake, was formerly located a great number of fine temples; and across the west side and the north end are artificial causeways, nicely paved, which were formerly lined with shade trees. All around the lake, leading from temple to temple, are finely paved roads, which have been built at great cost—the memorials of the liberality and enterprise of men of different former dynasties.

It is said that formerly one of the mouths of the Yang-tsz 洋子, passed near Hang-chow, crossing over into the Shau-hing 紹興 plain, and opening into the sea a little to the north of Yu-yau hsien 餘姚縣, near a large walled town called Hu-shan 虎山. The large water courses of the Shau-hing plain, to my mind, would seem to corroborate the intimation in Chinese books, that such was formerly the course of one of the estuaries of the Yang-tsz. If this supposition be correct, the Ts'ien-t'ang and Ts'au-ngo

曹娥 rivers were formerly tributaries of the Yang-tsz. The nature of the soil in this whole district of country is such that a rise in the river, or any other comparatively slight cause, would have been sufficient to change the main course of the Yang-tsz, and to have thrown the Ts'ien-t'ang and Ts'au-ngo into independent channels.

The principal products of the vicinity of Hang-chow are vegetables, rice, beans and peas, fruits, mulberry leaves for the manufacture of raw silk, and teas in small quantities. Very few teas are exported from the immediate vicinity of Hang-chow, but the Ts'ien-t'ang river is the natural outlet for many of those from Hwui-chow 徽州.

The principal manufactures are silks, crapes, and imitation of sycee from tin foil, used in worship. Many of the silks are of a good quality, and are sent in large quantities to other parts of the empire. The paper foil imitation is mostly for the use of the temples in the vicinity of the city. It is said that three thousand families in the city get their living from the manufacture of this commodity alone.

The country to the west of Hang-chow is mostly hilly. The geological formation is largely limestone. There is also a group of hills to the N. E., in the direction of the city of Haining 海甯. The country to the east and north of Hang-chow is mostly low and flat. On perhaps two-thirds of the land, rice is grown. The balance is largely cultivated in beans, peas, &c., among the orchards of mulberry and fruit trees. The soil of Hang-chow city is mostly sand, in places to the depth of ten feet. The place is, therefore, comparatively free from miasmatic influences.

Du Halde says that Hang-chow has been styled "the terrestrial paradise." He speaks of it as "one of the largest and richest cities of the empire," as important, "especially on account of its most advantageous situation, the prodigious number of its inhabitants, the conveniency of its canals, and its trade for the best silk in the world."

The description was perhaps not overdrawn at the time, though to suit later years it would require to be materially modified. In this age of foreign commerce, it is not perhaps in the most advantageous situation; and since the devastations of the Tai-ping rebellion, it is not remarkable for the number of its inhabitants; much of the conveniency of its canals is more comparative than real; and 湖州 Hu-chow is, at present, more than its rival in the silk trade. Hang-chow is perhaps more remarkable for what it has been than for what it is now; yet even in its present condition, we see monuments of its former beauty and grandeur. The recuperative energy of the people is fast repairing the injuries inflicted by the ravages of war, and is giving an earnest of the improvements which this energy, combined with the rich products of the country and with the former prestige of our provincial capital, might lead us to expect. It may not attain its former greatness either politically, or commercially; but is it too much to hope that the former abode of princes, and more recently the place where princely private gentlemen and retired officials lived in palaces fit for kings, and reveled in wealth which seemed inexhaustible, shall once more take its place as one of the first cities of the empire; and with a more advanced civilization and a purer religion, may become more than ever to the "Celestials" one of the places on earth nearest to heaven?

In view, therefore, of the reputed greatness of this city, let us glance briefly at the early history of Hang-chow and its surroundings.

Centuries before the birth of Alexander the Great, and before King David ascended the Jewish throne, if we may credit the Chinese records, what is now the prefecture of Hang-chow was peopled, and went under the general name of Yang-chow 楊州. The district of country to which this general name was given probably extended beyond the Yang-tsz river and included Yang-chow foo. The prefecture of Hang-chow was not called by its



present name, however, until about A. D. 600. Previous to the 4th century it had been called Yang-chow, the kingdom of Wu 吳國, the kingdom of Yueh 越國, the kingdom of Ts'u 楚國, 吳 Wu, and 吳興 Wu-hing foo.\*

It might perhaps be proper to give here a more extended notice of the different changes of names which this part of China has undergone.

From the earliest notices of this district down to about\* 500 years B. C., the district went under the general name of Yang-chow, and was evidently under the jurisdiction of the present city of Yang-chow foo. The country about Hang-chow and Shau-hing was called the kingdom of Yueh, that about Ka-hing 嘉興 and Hu-chow was called the kingdom of Wu. In process of time, these two principalities became involved in wars with each other; and the kingdom of Yueh was gradually driven back, until the Ts'ien-t'ang river became its northern boundary, with Shau-hing as the capital; and finally the kingdom of Yueh entirely succumbed, and this whole region was called the kingdom of Wu. But the kingdom of Wu, in turn, was gradually encroached upon by the more powerful kingdom of Ts'u, which in the end took forcible possession of the whole; but only to be overcome in turn by the more powerful kingdom of Ts'in 秦. In the Ts'in dynasty which lasted about fifty years, to B. C. 206, Hang-chow was called Kwei-k'i foo 會稽郡 and Chang foo 鄞郡. During the Western Han 漢朝 dynasty, down to A. D. 25, the country from beyond Yang-chow foo on the north, to beyond Shau-hing on the south, was called Yang-chow province, and was divided into two prefectures, called respectively Kwei-k'i and Tan-yang 丹陽. The region about Shau-hing 紹興 was called Kwei-k'i foo, still commemorated

in the Kwei-k'i hsien of the Shau-hing foo. During the Tung-Han and San-koh dynasties, this part of the province was called Wu foo, and still later Wu-hing foo. During the Ts'in dynasty, we find that both Wu foo and Wu-hing foo existed at the same time in the province of Yang-chow. During the partial dynasties of the first Sung 宋, the 齊 Ts'i, Leang 梁, and a part of the Ch'in 陳, the same region was called Wu foo and Ts'ien-t'ang foo. Near the close of the 6th century, on the accession of the Sui 隋 dynasty, the place was first called Hang-chow 杭州, about the time that the city was founded. Still later in the Sui dynasty, Hang-chow was called Yu-hang 餘杭 foo. During the first part of the T'ang 唐 dynasty, it was called Hang-chow—later Yu-hang 餘杭, and still later Hang-chow, and was in the eastern circuit of the province of Kiang-nan 江南. From about the commencement of the 10th century, (A. D. 907), for fifty years this part of China was in a very disturbed state. Ts'ien-wu 錢武 established himself King of the two principalities of Wu and Yueh, which corresponded in some measure, I think, to the prefectures of Hang-chow and Shau-hing with boundaries indefinitely increased. This state of things continued until the Northern Sung established themselves, and became a universal dynasty by swallowing up all the little principalities. About A. D. 1130, Hang-chow became the imperial residence of the emperor Kau-tsung 高宗, and was called Lin-ngan 臨安 foo. During the Yuen 元 dynasty, the name was again changed to Hang-chow foo, which name it has retained ever since, or for a period of 590 years.

The frequent change of names combined with the, to us, somewhat unintelligible method of noting time, renders all investigations with reference to the early history of particular places

next to impossible, and renders all efforts at accuracy very impracticable.

About the commencement of the 4th century, we find traces of the Buddhist religion in the vicinity of Hang-chow. The Ling-yin-sz 靈隱寺, a Buddhist monastery situated about four or five miles west of the city, in a picturesque spot, surrounded by wild mountain scenery, and beautiful even in its ruins, was founded in the year A. D. 320.\* It seems to have met with nothing worthy of record for nearly four hundred years, until time, that ravager of all that man beautifies, did his work, and slow but sure decay left the place a ruin. About the year A. D. 770, it was rebuilt, and flourished until in the T'ang dynasty, when the Emperor Wu-tsung 武宗, endeavored to drive the Buddhists from the empire. At that time, A. D. 845, the buildings were destroyed by fire, and the priests scattered. During the Sung dynasty, the Buddhists were again in the ascendant; and the buildings were replaced, greatly enlarged, and in much finer style than ever before. During the Southern Sung dynasty, this temple was one of the favorite resorts of the Emperors for recreation and pleasure, and from whom it received great patronage. The Emperor Kang-he 康熙, of the present "Holy dynasty," made four visits to the place, as recorded in the Si-hu-chi 西湖志; and it is carefully noted that on one occasion he left five hundred taels as an incense offering. The Emperor Kien-long 乾隆 also honored this monastery with a visit. The place is now in ruins, except a part of the west wing, which contains images of the 500 Lo-han 羅漢, and statues of the two Emperors Kang-he and Kien-long, of the present dynasty, who visited the monastery. The entrance is guarded by two genii, guardians of the goddess of mercy.

The avenue up to the front entrance is deeply shaded by immense forest trees on both sides. To the right, as you enter, is a beautiful mountain stream. To the left, from three to five hundred yards up from the outer gate-way, are the entrances to the caves, in the Fī-lai-fung 飛來峰—the mountain peak that came by flying. The legend is, that the hill, as it now is, in some mysterious way flew over from Ceylon. The caves are natural cavities in the limestone rock, comprising several halls or compartments, the walls of which have been ornamented by sculptors of different ages. The mountain to the left of the avenue is very abrupt, in many places almost perpendicular, and is ornamented with the images of Buddha, the Lo-han, or some of the genii. Just at the entrance to the caves, the stream is spanned by a covered bridge, and the avenue continues—to the left, the towering rocky peak, with a streamlet of pure water dancing at its feet—to the right, the wall of the monastery; while the great forest trees, with interlocking branches, afford grateful shade alike to the weary devotee or the rambling pleasure seeker.

The founding of Hang-chow city is the next thing to be noticed. Its first wall was built in the reign of Yang-ti 楊帝, the second Emperor of the Sui dynasty, about A. D. 900.\* The circumference of this wall was thirty-six li; but it is now, perhaps, impossible to determine the exact site of the ancient city. The two notices of the founding of the city† which I have examined give no clue to its exact whereabouts. The form of the wall remained unchanged for two hundred and ninety-four years. In the reign of Ch'au-tsung 昭宗, the last Emperor but one of the Tang dynasty, the wall was thoroughly repaired and greatly enlarged. Two hundred thousand persons were employed at one time in its reconstruction, and the form and extent of the enclosure were truly won-

\* See History of Ling-yin-sz in the Si-hu-chi 西湖志, Vol. 12, p. 30.

\* See the Jin-ho-hsien-chi 仁和縣志, Vol. 1, p. 2.  
† Hang-fu-chi and Jin-ho-hsien-chi.

derful. The Jin-ho-hsien-chi gives a clue to the form and dimensions of the city, as built by Ch'au-tsung, of the Tang.

The south-west corner of the city was a little beyond the Luh-ho t'ah **六和塔** (the tower seen to the left, or up the river, as you cross from Si-hing to Hang-chow). The wall then passed through the hills to the south end of the Si-hu (Western lake). There was a gate near the present site of the Lui-fung tower **雷峰塔**. The wall then passed along the lake on the south side, and around the hill on the inside of the city, to the present Kwu-leo **鎮海樓**, where there was another gate. It passed thence down the central canal, and out at the present Wu-len **武陵** gate, and so on north nearly to Tá-kwán **大關**; thence east and south, crossing the present city wall near the present Ken-shan **艮山** gate. The wall then passed up on the west side of the great east canal for some distance, thence east to the outside of the T'ai-p'ing **太平** gate. Thence south and west, crossing the line of the present wall a little to the south of the Lo-sz **螺蛳** gate. Thence down on the inside of the city, past the Ts'au-k'iau **草橋** gate, crossing the line of the present city wall a little to the east of Fung-shan **鳳山** gate, and so on the Ts'ien-t'ang river in the same general direction; thence up the bank of the river to the Luh-ho tower. The circumference of the wall was seventy li. Then, as now, it had ten gates.

The Buddhist religion does not seem to have made much progress in this part of China during the Tang dynasty. Of the one hundred temples and monasteries, the date of whose founding I have examined, only three were founded during this period. There are however other memorials of the architectural skill of the Tangs.

The Peh-kao-fung-t'ah **北高峰塔**, or the tower of the Northern High Peak, was built about A. D. 750.\* It was situated on a high point of the hills, about west from the Yüing-kin **湧金** gate, just over the Ling-yin monastery. The tower is not visible. It crumbled to decay in the time of the Sung dynasty. Latterly there has been a temple to the god of riches near the former site of the tower. But that too was de-

stroyed by the Tai-ping insurgents, so that now a few straw huts and a grove of trees mark the spot that was renowned as early as the eighth century.

The great stone road, Peh-kung-ti **白公堤**, leading from the Ts'ien-t'ang gate to Yü-hang hsien, a distance of forty-five li, was built during this dynasty.\* This road is still in a good state of preservation, though it has doubtless been repaired several times.

The Peh-sha-ti **白沙堤**, or the causeway leading from the Ts'ien-t'ang gate across the north end of the lake to the Ku **孤** island, and so on to the temple and graves of Yoh **岳** and son, is also a work of the Tangs.† The construction of such a road would indicate that as early as the eighth century the Si-hu was not a little resorted to for purposes of recreation and pleasure.

The sea wall **海塘** between Hang-chow and Hai-ning-chow was also commenced in the T'ang dynasty.‡ The work, to its present state of completion, seems to have been a gradual one. At first the wall was single, and was constructed of mud. In the Sung dynasty, a second mud wall was constructed, by way of protecting the first. Stone was first used in building this wall in the Yuen dynasty, which seems to have been the most important, if not the only important, improvement introduced by them in or about Hang-chow.

The Wu-tai **五代** embraces a period of 53 years between the T'ang and the Sung dynasties, and really comprises five dynasties—viz., the after Leang, the after Tang, the after Tsin, the after Han, and the after Chau. Five or more of the temples and monasteries about Hang-chow were founded during this period. Among these is the celebrated Tsin-sz **淨寺**; where, if I am not mistaken, the Dutch embassy spent some time when they passed through Hang-chow. This monastery was founded, about A. D. 936,§ and was situated on the southern shore of the Si-hu, a little to the S. W. of Lui-fung tower. It was one of the most heavily endowed monasteries in the country, and was the stopping place of all the mendicant priests that passed through the capital. It owned several hundred acres of land. Near it, and in connection with it, the priests kept up a celebrated benevolent institution. This was in part a kind of asylum for all the aged

\* Si-hu-chi, Vol. 7, p. 3.

† Si-hu-chi, Vol. 7, p. 1.

‡ Hang-fu-chi, Vol. 1, pp. 39-42.

§ Si-hu-chi.

\* Si-hu-chi, Vol. 12, p. 39.



domestic animals of the country; and in part an institution for the cultivation of the disposition to do good works, meritorious deeds. This latter was perhaps the original intention of those who founded the institution. For example; a man would buy a horse, a bird, or a cow, and place it in the asylum for the purpose of letting it die a natural death, that so its soul might transmigrate into a higher species in the next stage of existence—in time becoming man, and so on to Buddha. This idea was sometimes abused, and old worn-out horses and cattle, or other domestic animals, were brought instead of the good ones; and this resulted in a general asylum for worn-out domestic animals. The buildings of the Tsing-sz, when destroyed by the Tai-ping insurgents, were very extensive and costly; and, among other things considered sacred, contained the 500 Lo-han. It is now in ruins. Near the back wall of the ruins is a stone slab, on which is an engraving of the goddess of mercy, with many hands, ever ready to alleviate the woes of man. Rubbings may be procured from this slab, which is nearly all that remains to mark the former grandeur of the place.

The Lui-fung-t'ah, or the Tower-peak of Lui, was built about the same time as the Tsing-sz, by the concubine of a man named Wang-fi 王妃, in fulfilment of a vow; and hence it was at one time called Wang-fi tower.\* It is called Lui-fung tower from the fact that the hill on which the tower is built was formerly owned by a man named Lui. It was at one time called Wang-pi 黃皮 tower, or the tower of the Yellow Skins, from the fact that the hill was once covered with the bitter orange trees, the skin of the fruit of which is yellow. Some have asked why the bottom of the tower should present such a scooped out appearance. It is accounted for by the fact that the place is annually visited by multitudes of country people, who break off pieces of brick from the bottom of the tower, which they carry to their homes for the purpose of charming away injurious influences from their lands. The idea that this tower has power to charm is perhaps connected with the legend of the White Snake. At least the legend of the White Snake, which is a witch story, is associated with the Lui-fung tower. The story is the subject of a Chinese novel which is retailed by the people in different forms. One version of it is briefly as follows:—In olden times there was a white snake in the vicinity of Hang-chow, which

had a green snake that always followed it as an attendant. The white snake had magic power, in virtue of which she could change her form. She did so, and became transformed into the semblance of a beautiful damsel; and her attendant she transformed into that of a waiting maid. On a fine day, as was common with her sex, she went in a boat, accompanied by her female attendant to visit the temples situated about the Western lake. While making the tour, she met a scholarly looking young gentleman, and became smitten with love at first sight. She was perplexed, however, as to how she should stir up a corresponding flame in the bosom of the object of her passion. Her ardent love soon led to the development of love's opportunity. Exercising the power of enchantment, she caused it to rain in torrents. The young and interesting object of her admiration had no umbrella or shelter; and her true womanly heart taking compassion on him, she at once sent her waiting maid to offer him shelter from the pelting rain in her comfortable boat, which kind offer gallantry forbade him to refuse. As sometimes happens, even in our day, this first meeting led to a formal proposal of marriage, and a correspondingly gracious acceptance of the offer. The wedding day was fixed, when the happy pair were to be joined in the holy bands of wedlock. In China, as you may be aware, the marriage vow is usually plighted over a cup of wine; and it is said that the influence of wine is fatal to the fairy spell. This latter circumstance, the lovely bride, in the violence of her flame, had overlooked until it was too late to retract. She knew her danger, but dare not refuse to taste the fatal cup. She drank, and retired quickly into her own room.

The bridegroom entertained his guests, after the manner of his country, as became a scholar and a gentleman, until a late hour of the night; and when all had left, sought the smiles of his lovely bride. He approached the bridal couch, but what was his horror to find it occupied by a white snake! The young man reeled back, and sank to the ground—a corpse!

The influence of the wine passed away. The power of enchantment revived, and the snake again assumed the guise of a beautiful and accomplished woman—but now, of course, a drooping widow. The night wore away, the morning dawned; and the bridegroom of yesterday was found a corpse by the side of the nuptial bed. The widow is charged with the sin of witchcraft, and, in her grief and fright, confesses all, and suffers the extreme penalty of the law as a witch—being buried alive on a low hill to the south.

\* Si-wu-chi, Vol. 10, p. 27.

of the Western lake; and the Lui-fung tower was built over her grave to keep at rest the demon spirit. They feared the spirit of the power of evil, and determined to keep it down by an immense pile of bricks.

If I might be allowed to write a moral for the legend of the White Snake, it would not be to caution young gentlemen against yielding to the more tender impulses of their nature, especially when enticed by the sweet smiles and bewitching enchantments of some fair one just blooming into womanhood. Nor yet would it be to caution those of the fairer sex, having hearts to be won and hands to be bestowed, against showing at times at least, "little acts of kindness" towards those of the sterner sex, lest in doing so their motives should be misconceived by persons who are over jealous of their rights of single blessedness. A word, a look, a smile, may impress, and perhaps soften, when you least expect it. Caution! No. But let the butterfly flutter, let the wild bird warble her sweetest notes, and let the young folks be merry together; for they'll soon grow old as we have, and would it not be better that they, while young, should be happily *mated*, as we are?

But our moral would be drawn from the conclusion of the tale. How many fair brides now-a-days lose their enchantment, and come to manifest anguineal qualities from the same causes as the heroine in the legend of the White Snake! The blushing bride, by yielding to a too common custom, may lend her influence in riveting a taste for the intoxicating bowl; and, it may be, accelerate her husband's hopeless fall, by drinking for the first time at the wedding feast.

Young men, beware of a dangerous enchantment when near the intoxicating cup! for many while under the influence of strong drink have been greatly frightened at snakes—and died in the fright! Beware of the cup! for a taste for it once formed may prove a weight to you heavier than any tower in the universe, and may sink you lower than the grave! Beware of strong drink! for the legend of the White Snake is not alone in teaching us that "in the end it biteth like a serpent, and stingeth like an adder."

(To be continued.)

## THE POLYGAMY QUESTION.

BY REV. W. LOBSCHIED.

I am sorry to see, in the September number of the CHINESE RECORDER, the subject of polygamy resumed by Dr. Talmage. Why he again refers to the question does not appear to have been very clear to himself, for he brings no Scripture authority to bear upon the subject, but such passages as contradict his own premises. He utterly fails to prove that God has ever approved of sin, and that he has given laws for its practice. He should have quoted passages from the New Testament which strictly prohibit polygamy, and particularly a transition state from the old dispensation to the new. I have shown in the CHINESE RECORDER, Vol. 1, No. 11, that the passage in the gospel, "God created man male and female," or beings dependent on each other, is against *divorce*, and not against *polygamy*; and that "hardness of heart" is utterly misapplied when made to serve as a weapon against polygamy. God allowed divorce in the case of adultery, but not for every trifling cause, as was the practice among the Jews at the time of our Lord. How this can apply to polygamy requires a logic different from that based on grammar or common sense.

Lawful wedlock (monogamy and polygamy) as practiced among the Jews, and such as is sanctioned by the law of China, is beautifully defined in the instructions given to the missionaries of the Basel Missionary Society, and of which Mr. Lörcher gave an extract in Vol. 1, No. 11, of the CHINESE RECORDER.

Dr. T. says, "We should follow the example of the Savior in organizing his church in China." Where did Christ organize his church? Nowhere. He never instituted a regular religious service. He does not say a word on monogamy, bigamy or polygamy. He purges the text of the Old Testament (compare Matth. 5—7 with the Old Testament) of false additions; he reproves the scribes for misinterpreting the word of God, and exhibits the true sense of the original text. Himself and his disciples conformed to all the rites of the Jews; and in the case of divorce, he reproves them for the profanation of the sacred institution by the dismissal of a wife for any cause. Had he intended to say a word against polygamy, he would certainly have used the numeral "one," as Paul did to Timothy.

And the same apostle who wrote, "For I testify again to every man that is circumcised, that he is a debtor to do the whole law," demands Timothy to be circumcised, "be-

cause his father was a Greek." Here we have a glaring inconsistency of the chief of the apostles; and Dr. T. cannot possibly explain this away without admitting a transition state.

Dr. T. says, "When Moses found an evil existing among the people, which on account of the 'hardness of their hearts' it was impracticable immediately to eradicate, and therefore by divine sanction made regulations to restrain as far as possible the evil, is this sanctioning the evil?" Dr. T. here unconsciously advanced the doctrine of expediency, a doctrine so wicked in principle and so fraught with evil as to make men shudder at its consequences. And should this be divine law? (!) The God who shook Mount Sinai at its very foundation, and made every heart tremble—should this God be a God of expediences, and compromise his holy law by consenting to the continuance of sin absolute, and by regulating its practice? (!) This doctrine is the very essence of popery. Images were first introduced into the church, and when the evil had spread beyond control, it was pronounced law by the Pope. It was the same with the mass, and with celibacy. The immaculate conception of Mary had to wait till 1854 before it was raised to a dogma. The infallibility of the Pope comes next, and we may yet live to see this added to the dogmas of the Romanist faith.

Mahomed accommodated himself to the law of the state in which he lived, which limited the plurality of wives to twelve. Moses did not. He did *not* "restrain" polygamy. The only restraint he put on the husband was the law which forbade them to marry outlandish women.\* The very example which Dr. T. advances shows how much the rights of the wives and concubines were guarded by the law of Moses. God has never made any concession to sin absolute. David could take any number of women without committing any sin whatever, provided he did not touch a married woman. This law he violated in the case of Bathsheba. Having committed the sin of adultery, he exercised his royal prerogative, and ordered Uriah to be placed where he was sure to be killed. This was deliberate murder. For both these crimes God brought the evil upon his house; and not, as Dr. T. would make us believe, for living in polygamy. What David then did would at present be simply styled "Court scandal." The whole passages on pp. 91 and 92, 2nd volume, are so utterly devoid of agreement with the Sacred Scriptures, and so illogical, that nobody

\* The history of Erra and Nehemiah shows distinctly how easy it would have been for the terrible lawgiver to dismiss their wives and concubines, had he looked upon polygamy in the light of adultery.

need be surprised at seeing the Chinese standing aloof from such a doctrine and from such an interpretation. A preacher of the gospel should put no "ifs" when they reflect on the character of holy men or on an institution sanctioned by God. By doing so, he draws upon himself the contempt of the heathen among whom he lives, and imputes to God connivance at abominations; for such is adultery, and as such it is held by the Chinese.

The sin of Jacob is nowhere justified in the Sacred Scriptures. He had a right to the birthright of the firstborn, not only by divine choice (see Rom. 9), but by purchase. That Esau was a frivolous character is evident from the fact of his selling his birthright for the gratification of his palate. That he was looked upon in that light by the holy men of antiquity, Dr. T. may learn from Hebr., chapt. 11th. That Jacob deceived his father is a sin which neither Moses nor any prophet has ever justified; but that which he obtained was his by the right of purchase. God does not accomplish his purposes "through" sin, but in spite of the sinfulness of man.

VICTORIA, HONGKONG, Sept. 20th, 1869.

## CHINESE ARTS OF HEALING.

BY J. DUDGEON, M. D.

### CHAPTER I.

The practice of medicine in the earliest times in all countries, in heathen and to some extent still in Christian countries, has always been connected more or less, in the popular mind at least, with astrology, belief in spirits, the use of spells, charms, amulets or talismans; magic, witchcraft or sorcery, biology or mesmerism. In the cure as well as the cause of disease, the human mind seems in all ages and climes to have developed itself in similar channels. We find the Chinese describing particular diseases according to particular planets, portioning out their relations to these heavenly bodies, to the five elements, colours, tastes, points of the compass, &c., &c.; and gravely assigning every disease to the predominance of one or other, and treating them accordingly. In this respect their pathology even to this day resembles Galen's, which depended on the four elements, the four humors, the four qualities, and these in combination. Like him the Chinese are diligent observers of the phenomena of disease; and they might become first class physicians, if their predilections



and reverence for the theories of their ancestors did not warp and bias their judgment. They are always more anxious to reconcile their practice to their hypothesis than to their facts, and they bestow much more care and labour on subtle and minute divisions and theories than on the investigation of morbid conditions, or the generalization of their observations. No Chinese systematic treatise on medicine would be perfect without a most elaborate and complete cosmogony, with which it invariably begins. The action of the Yang 陽 and the Yin 陰, the male and female principles of nature, light and darkness, must be clearly laid down. It lies at the foundation of a correct knowledge of that most elaborate, mysterious and absurd doctrine of the pulse.

Similar methods in the cure and cause of disease were in vogue in Europe, as a reference to our astrology and alchemy will shew. Western Asiatics have been remarkable for their unshaken credulity in charms, framed under the influence of particular planets, and possessing and bestowing extraordinary medical virtue.<sup>1</sup> Not more than 150 years ago, astrology and physic were practised together in England and France. Some of the popular beliefs regarding healing are, in the present scientific age, almost incredible. By the largest majority they are reckoned "old wives' fables," or ignorant superstitions notions; by a few, as possessing healing power. But the Chinese seem to have preceded the Westerns in all this, as in most other things, and to have carried the healing art to a much greater extent. It has been bound up with their religions and ethical systems by their ancient writers, and has come to be revered for its very antiquity. And thus it is that the older their medical books, *ceteris paribus*, the more they are venerated. In this they differ widely from us, where any but the last and newest edition is almost unsaleable, and where new editions appear yearly, to keep up with the march of discovery.<sup>2</sup>

The three modes of healing—by magic, charms and gymnastics—will include all that

we have to say in the present paper. The first and second will naturally run into each other, because of the supposed magical character of amulets and charms. Under gymnastics, we shall speak of the Kung-fu 工夫, as practiced by the Tauists, and what is understood in Germany as Link's system, called Heilgymnastik, and practised in Sweden.

Underlying the magical arts of all countries<sup>3</sup> is the belief that internal diseases were regarded as the immediate strokes of divine vengeance, as caused by fate or some human agency—as, e. g., the evil eye—and for the cure of which recourse was had, not to medicine, but to sorcery. Disease is thus looked upon as the punishment for sin; and therefore the devil or evil spirits, who are supposed by heaven's permission to inflict these punishments, must be appeased. How often do we hear the Chinese remark that they are expiating their sin and guilt in their disease, and that it is the just retribution of Heaven for offences in this or a former life. As these spirits or evil genii cause, so can they cure, disease; and the magicians, the so-called *vos estis Dii*, of some gods, ministers and vicars, who combined priest and physician in one person in ancient times, must be sought out to interfere, and exert their extraordinary powers over these spirits and demons, in subduing disease and relieving maladies.<sup>4</sup>

In China magic has always held sway, and enters largely into each of the three great religious systems. It has existed for nearly four thousand years, and is first mentioned

<sup>3</sup> The arts of divination always occupy the chief part of the religion and philosophy of the lowest races of men. Among the African races we find amulets in great use as objects of worship, on account of their imaginary supernatural influences. Among the Turanian races, we find incantations, witchcraft or shamanism occupying their place. The Egyptians abounded in amulets; and treatises were compiled, giving directions for making and using them. The Hebrews had originally no magic—their holy books warrant none. What they had was borrowed from the surrounding nations. In the Koran we read that Mohamed believed that the magical practices of certain persons had affected him with a kind of rheumatism. The Chaldeans were much given to divination. In the earliest times of the Roman Empire, the haruspices practised medicine in connexion with the augurs. To ward off epidemic diseases, and to appease the anger of the gods, it was usual in ancient times to interrogate the books bought by Tarquin of the Sybil. We learn accidentally from Homer in what the ancient practices of the Greeks consisted. Their surgical practice was confined to wounds; and the internal affections, being supposed the immediate infliction of the gods, were to be obviated only by charms and incantations; and even in their surgical practice these were sometimes had recourse to.

<sup>4</sup> The devils have been called by some expert physicians, and were supposed able to penetrate through all parts of the body and cure diseases by means unknown.

<sup>1</sup> For proof of this, consult Lilly's Modest Treatise on Astrology, containing astrological aphorisms, beneficial for physicians, published in 1647 in England.

<sup>2</sup> At the same time, when we compare ourselves with the Chinese, it is well not to forget that it is not long since the "Antidotum Mithradatum" and other compounds were dismissed from our own pharmacopœia. Chinese decoctions at the present day resemble very much the above celebrated compound, as regards the number of the simples employed and the variety of diseases which they are supposed to cure. None, however, so far as I am aware, profess to possess the power of this ancient prescription. A dose of it daily was supposed to be proof against the effects of poison during the whole of that day.

in the Shu-king; and with this people, highly educated, but of a low type, it will be given up, if at all, slowly and reluctantly. They are ever anxious and ready to resort to the temples to burn incense, to discover the fates or appease the gods, and avert or remove their maladies; sometimes after the ordinary remedies have failed, and often before they have had recourse to them, or during their administration. Their conduct sometimes strongly reminds one of the man in Æsop, who disjoined the means from prayer, and lay flat on his back, when his cart stuck fast, and cried, "Help, Hercules!" without observing that all this, without the *rotis tute ipse annitatis*, was to little purpose. If the patient recovers, it is attributed to the mercy and favor of the god consulted; if he dies, it is traced to fate. A large number, who find no relief from their idols and gods, come at last—often, alas! too late—to the foreign hospital.

"Flictere si nequeo Superos, Acheronta movebo." 5

But it is but justice to say that there have been those in all countries, of great mental superiority, who despised magic, like the Roman commander who threw the sacred chickens overboard, and the Greek who defied an adverse omen at the beginning of a great battle. It was condemned by the Universities of Paris and Oxford in 1318, at the time it was publicly professed in the Universities of Salamanca and Cracow. The present dynasty banished the department of magic from the great Medical College. Formerly at the court of the "Son of Heaven" diviners were maintained, as in Babylon's, at the public expense. Now, under the "Great Pure dynasty," mandarins of the first and second rank are especially appointed to confer about the lucky days and the feng-shui 風水 of the imperial tombs, etc.

When ridicule is thrown upon any of these ancient and superstitious healing practices, how frequently do we hear something like the sentiment expressed, "*Ars vera est, sed pauci artifices reperiuntur.*" The Chinese books relating to the subject are mystical, and are sealed to almost all but the professors of the sects by whom the books are issued. The more erudite and charlatan priests can alone explain the true system of alchemy, magic, the elixir vitæ, and the philosopher's stone; the Buddhists theirs, and so on. Each sect possesses its own books, and its own key to the interpretation thereof. If the response is not fulfilled, the fault is not in the art, "for that which is true gives

indications of the future," but in the carelessness of the professor or interpreter, or in the insincerity of the seeker. The magicians pretend to cure and to cause *omnia mundi mala* by means of cabalistic words, spells, characters, incantations, jugglery, philters, etc. They are prompted by the desire of gain, and divination is practiced with the view of ensnaring the people. They are often in private collusion with the priests; and the gains are often mutually shared between them. They prey, harpy-like, upon the deluded people. Their exactions are almost too heavy to be borne. To the rich, the meritorious deeds are increased; and the poor are driven to the verge of despair, and pawn everything to appease the gods. A worse form of charlatanism exists between diviners and physicians. The quacks increase their practice by alliances with the sorcerers, to have the patients of the latter sent to them, as if by the indications of the gods. These leagues are said to be the plague of every city.

We have said that they have recourse to the temples for purposes of worship, in order to appease the gods. In China, as in almost all countries, they have their particular deities for particular affections.<sup>6</sup> The principal divinities, who have often special temples dedicated, and incense burned to them, are those who preside over medicine, small-pox and children. The fictitious Empress Pau-chên 斑疹, supported by 痘兒 elder brother, and 痘魁 elder sister, is the goddess of the "Heavenly Flowers" (small-pox); Tsui-shêng 催生 presides over parturition, and Sung-shêng 送生 over male children. These two have the oversight of the conception, birth, and sex of infants; and it is remarkable to see the numerous male clay figures by which they are usually surrounded. Sü-tsu 呂祖, a doctor 進士 of the T'ang dynasty, presides over all diseases in general; and Yao-wang 藥王, a person of the name of

6 Pliny reckoned up gods for all diseases. Affections of the mind, such as Virtue, Honour, Mercy, &c., had temples erected to them as gods and goddesses. Idleness, as a goddess, had her temple; and one writer even proposed to delfy podagra (gout). In Italy we have had the troubled in mind resorting to St. Anthony's at Padua, or to St. Hillarie's at Poitiers in France, or to our "Lady of Loretta." The Roman Catholics have had their peculiar saints for almost every infirmity, Petronella for poison, gout, and ague; St. Romanus for the possessed; Valentine for epileptics; St. Vitus for madmen, etc.

孫思邈, in the Tang dynasty, governs medicine.<sup>7</sup>

Besides these special gods, there are ten celebrated physicians and surgeons that are usually worshipped at the temples, and these called the 十大名醫—viz.,

秦秦扁秦華張劉孫朱李  
和緩崔越陀仲河思丹時  
人景聞邈溪珍

The first four were of the Chan dynasty (B. C. 1122—249), the next of the Han (B. C. 202—A. D. 25), the next two of the Sung (A. D. 960—1127), the next of the Tang, then the Ming, and lastly the present dynasty.

It might naturally be expected that much quackery, charlatanism, etc., would be carried on in these temples, to which such multitudes resort in times of great national or bodily distress. And so we find that the healing art in the hands of such has been made subservient to other ends; and it is from the abuse of their power that they have so often

7 The popular story regarding his dedication is as follows. He was called to attend one of the Empresses of the Tang dynasty in a case of difficult labour, which had baffled the court physicians, and by means of a rope of considerable length (he was not permitted to see her), attached to the imperial wrist, he pronounced it (from the pulse indication) a case of the fetus grasping the heart of the mother, and recommended acupuncture, which caused the child to loose its hold, and so the Empress was quickly delivered. One of the Mongolian veterinary surgeons has just been successful in curing the prospective Empress of Tung-che 同治, and has been rewarded with a button of the 3rd rank, and numerous presents. Happy horse doctor! The young lady has been long ill with a special affection, which gave her a bent gait and unsteadiness in the limbs, and for the cure of this affection she had consulted the regular faculty in vain. By means of a relationship, it is said, with the Empress dowager, she has been selected for the future wife of the boy Emperor. If this be her condition, the cure is probably not radical. Fate is made to play an important part in the selection of a wife to the "Son of Heaven." In coming ages this surgeon may become famous by being made a spirit, and having temples dedicated to him also.

P. S. —Since the above was written, untoward (the true, minus the padding?) symptoms have appeared, which fact has rendered it necessary to have another selection, and this time from all Mantchu families outside Peking. Court intrigue has been at work. We have not heard that the surgeon has lost his button, and been degraded.

8 Hwa-to, the celebrated surgeon in the Han dynasty, became so from his successful treatment of the arrow-poisoned wound in the arm of Kwan-lau-ye

關老爺, who in the Sung dynasty was deified into the "god of war," because of his virtues, etc. This surgeon's name is associated sometimes with an anodyne medicine, applied externally and taken internally, and which has the reputation of deadening pain, and even of rendering insensible. This is the recipe which is sometimes produced *versus* chloroform; and when some of the ingredients are examined, it is not remarkable that it should produce such effects, and probably death also.

in China called down upon themselves the arm of the law. Both the practice and the practitioners are alike suspected by the government; and indeed to such an extent, that it cannot now be done very openly, and any practitioner rising into position is at once seized and imprisoned. They wield a dangerous power in the state. The officials see that it is unwise and impolitic to allow these quacks and priests to gain the sympathy and of gratitude of the people by their promises of cures and happiness; and, once within their power, to draw them into secret societies, and foster rebellious feelings.<sup>9</sup> People in the state of mind which leads them to the temples are easily acted upon, and frightened into obedience and courses of action by the supposed power which these "leeches" possess in heaven, earth and hell, of calling

Here is the prescription:—

For internal administration.

Rx. 麻黃 1 ?  
胡 子 1 ?  
薑黃 1 rad. curcumæ.  
川烏 1 ?  
草烏 1 aconite.  
鬧楊花 2 hyoscyamus.

Sig. Pulverise, mix, and take 5 candareens in tea or spirit. If patient becomes comatose—prescribe ad libitum Inf. of Liqueurice.

For external application.

Rx. 川烏 ?  
草烏 a a 5 mace aconite.  
蟾酥 4 " ?  
胡椒 1 oz. pepper.  
生南星 } a a 5 mace ?  
生半夏 }

Some prescriptions add 華菱 5 mace, and others

細辛 1 oz. ?

Sig. Mix with spirit, and apply to the part affected. Hwa-to refused to prescribe this medicine, but Kwan-fu-tsi refused it, and held out his arm heroically for the surgeon, who scraped the poison quite free from the bones, and afterwards sewed it up, the patient all the while with his head turned towards, and chatting and laughing with, his friends, none of whom dare look upon the ghostly operation. In one of our tablets, a Chinese patient has paid us a compliment by inscribing "equal to Hwa-to."

This preparation, it is said, is also used by thieves, who entice travellers into inns, and after stupefying their victims, decamp with their booty. Another preparation, similar to this, is used by persons who wish to seduce and entice children. A little of the powder, it is said, is thrown in the face, or introduced into the nostrils, and the child is irresistibly driven to follow the leader, without causing any alarm among the neighbours or bystanders!!

<sup>9</sup> The Jews felt similarly towards Christ; and accused him of drawing away the people by his miraculous cures.



spirits from the other world, of sending them to the invisible pit, or bringing upon them some calamity.

The whole thing is on this account denounced in imperial proclamations, as a system of jugglery and witchcraft, its professors dealing in the vague, the supernatural and the mysterious—in ghosts, hobgoblins and evil spirits.

The proclamations against the rebuilding and repairing of temples—other than those of the tutelary deities for spring and autumn worship—arises from the same source. The people are drawn away by deceiving priests and arrant quacks. Almost all the rebellions and disturbances in China are supposed to originate very much from this cause. No direct argument favorable to Christianity, and against any native religious system, can be drawn from these proclamations. They shew no charity or enlightenment on the part of the authorities towards Christianity, as against idolatry. Their own way of putting it shews the object: "The root (the temples) being destroyed, further troubles will not follow." It is deemed an offence against the state to assemble, especially for women and girls, at these temples, for purposes of jugglery, burning incense, witchcraft and healing of disease. This subject is well stated in an official proclamation quoted in the *RECORDER*, August, 1868, p. 113. Temples once famous in this way are now deserted and in ruins, and forbidden to be repaired or rebuilt. There was one in the Chinese city, very celebrated in the reign of Tau-kwang, but its celebrity was its ruin. It was represented to the Emperor by one of the Censors as drawing away the minds of the people; and fearing a disturbance, the Censor was sent to enquire into the matter, and see for himself. While he was burning incense, a weasel (cat?) fled out of the temple, and since then its virtue has gone from it. The four animals sacred to these temples are, besides the above, the fox, the serpent and the hedgehog.

Were the acts of these magicians confined simply to the healing art, the government would tolerate them; but in too many cases, medicine is merely the pretext and starting point; and afterwards by means of their tricks, the people are deceived, and led easily to enter their sects, and embrace their tenets. Even in England, biology has been forbidden in certain places, for the sake of morality and order.

PEKING, September, 1869.

(To be continued.)

## THE RELATION OF CHRISTIANITY TO POLYGAMY.

BY REV. SAMUEL DODD.

If I promise, as I do, not to touch the subject of polygamy again in your columns, will you allow me space for a very brief notice of Dr. Talmage's article which appeared in your number for this month?

1st. We read in 1 Kings XV. 5, that "David did right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite." Abraham is called the friend of God; and Jacob as a prince had power with God and prevailed. Perhaps there are not three men more frequently mentioned with approval in the entire Bible than these three. It seems then that the cause that must be propped up by setting such men down as adulterers, not once or twice, but for the greater part of their married life, must either be very near to falling, or must look for other means of support.

2nd. It is easy to understand why the Dr. demurs against being bound to the words of revelation for a settlement of the question. Had it been "*justification by faith*," "*predestination*," or the "*divinity of the second person of the Trinity*," that was under discussion, he would not have entered the slightest demurrer to the proposed mode of settlement.

3rd. We would not quarrel for a word. If the Dr. objects to the word "sanction," or "approve," or "regulate," by all means let the objectionable term go. If he will agree to the word "tolerate," even with the word "temporarily" added to it, that is all that we ask; he and we admit that it was tolerated among God's people from a very early period; we say that the legislation of the New Testament will prevent a man who has submitted to it from becoming a polygamist: the other side say it will prevent a man from continuing such. Surely the burden of proof lies with the Dr. and his compeers. It is totally irrelevant to say that there is no proof that polygamy was extensively practised in the time of our Lord and his apostles. It never can be very extensively practised in any age or country: the great bulk of any even semi-civilized people must be monogamists. (Vide Alison's Sketch of the Ottoman Empire.)

4th. We decidedly demur to the Dr.'s treatment of the word "give." No one should tell us that God sanctioned and approved of Absalom's vile conduct because the word "give" is used; but that does not in the least invalidate the reasoning, when it is said, that because God says, "I gave thee....wives," he thereby tolerates and sanctions polygamy. I may give a man a dose of poison, with the full knowledge that if used it will injure, if not kill him. I may also give a man an alms, or a dose of medicine, because I intelligently desire his benefit. If the first mentioned man

should offend me some time after, I surely could not have the face to reprove him for his base ingratitude, notwithstanding the fact that I had set a trap for him once in the past that could not but have seriously injured him if he had fallen into it. Let us allow like fair-mindedness on the part of the prophet, or rather the prophet's God, in his expostulation with David for his sin, and the Dr.'s fortification behind the word "give" will vanish into thin air. In one case the reasoning is, You David, have sinned greatly, even though I had cut off all excuse for your committing such a sin. In the other case, I can scarcely see why the prophet mentioned the "master's wives" at all; his case surely did not gain by their introduction.

6th. Neither does his treatment of Deut. 21: 16 strike us as much more satisfactory. If it was impracticable for Moses to eradicate the evil of polygamy that he found existing, it surely was not impracticable for him to forbid it. I cannot see why he could not quite as easily have forbidden the sinful taking of the concubine in the first place, as the sinful manner of sending her away. Does it not seem strange that Moses, or rather his divine Master, could enact, and cause to be carried out, laws for the punishment of the false swearer, idolater, sabbath breaker, &c., &c., and yet talk of polygamy, as in the passages referred to by Dr. Talmage, as a matter of course, without even uttering either there or elsewhere in the Old Testament a word against it? I should hesitate before saying that that case of polygamy did not receive the divine sanction; if it did not, it seems to me that it would have been far more consistent in the Lawgiver just to have said plainly that it was wrong, "whether men would hear or whether they would forbear."

6th. The appeal to the supposed "Older in Council" making provision for the support of illegitimate children appears to us to be equally helpless. The case given by Moses and the case given by the Dr. are not parallel. If either of the governments mentioned should issue a law declaring that if any subject or citizen should be the husband of both a China woman and a country woman of his own, then the first born son, whether by the China woman or by the white woman, should inherit all the rights and privileges of the first born, should succeed to the paternal property, titles and seat in parliament, then that government would in our opinion sanction the connection; or if it is thought better to say *tolerate* without declaring disapprobation, we would not object to the term. We deem it almost unnecessary to answer the question about allowing such things in our Chinese churches. If it is to allow church members to become polygamists we say, No; but if a man comes to us for baptism, and if it be found that he is living with even more than one woman who by the laws of the land are regarded as his lawful wedded wives; then whether he fought for them and was cheated

like David, or wrought for them and got more than he bargained for like Jacob, or purchased them with money which he borrowed, like some of the Chinese; are questions that in our opinion do not always need to be asked and answered before his baptism. We would as is suggested make every becoming effort to *regulate*, and as far as practicable *restrain* the evil; so that it may in the wisest and best manner possible be effectually eradicated from the church; and yet we would not object to its temporary *toleration*.

To the Dr.'s first question, I would answer, "God's revealed will;" this will suffice for the second and third also; to the fourth I should answer, No.

To the fifth question, I should answer that I know of no branch of the church in whose regulations there is not a pretty heavy sprinkling of the laws of men. I think it was to be so, and that Conybeare and Howson are of the same opinion. We should not advocate modifying the law of God by the law of men. Give us the law, Dr., for putting away, not for taking, a wife; let it be in express terms, and we will neither ask for, nor admit of *modification*.

HANGCHOW, Sept., 1869.

## THE YANGTZE FLOOD.

Rev. M. J. Knowlton, writing from Ningpo, September 20th, thus describes the flood in the Yangtze river, as he observed it in a trip from which he had just returned:—

"The desolation caused by the inundation of the Yangtze is quite appalling. From about 15 miles below Tai-bing-fu up nearly to Yoh-chow-fu, at the mouth of the Yung-ting lake, a distance of about 500 miles, I should estimate that the plain covered with water would average about 20 miles in breadth, which would give about 10,000 square miles as the extent of plain inundated by the Yangtze flood. The population of this rich plain would, at a moderate estimate, average about 500 to the square mile; so that, according to this estimate, about 5,000,000 of people have been deprived of their usual means of subsistence during the winter. Many no doubt have means sufficient to purchase food; others have not, and must beg. Many have already scattered abroad over the adjacent country seeking employment, or begging.

Some were drowned; and others, just escaping with their lives, had all their personal property swept away. Many in consequence of want of food and exposure have sickened and died. At one time in Kiukiang there were more than 20,000 refugees, of whom about 100 were dying daily. At Hankow the mandarins are collecting money of the native merchants with which they procure rice, and sell it to the sufferers for about one-third the cost. Most of the people are living in rude huts of reeds or matting; and thus, not being protected sufficiently from storms and sudden changes, and often not having sufficient food, much sickness prevails among them, and deaths are frequent.

"The crops for this season, throughout the whole region flooded, are utterly destroyed; and it will be so late before the fields become dry, that no crops can be planted, except a few vegetables, and grain that will grow in winter, which will be an aid to them in the spring and summer, before the rice crop is gathered. But during the autumn and winter, the suffering that will result from famine, destitution, and sickness, will be appalling; the number of deaths too, that must result from the same causes, will be enormous.

"The judgments of God are evidently resting upon China. The country, from wars, pestilences, famines, floods, opium-smoking, &c., is rapidly being depopulated. I believe that He "who is governor among the nations," having long borne with the idolatries and sins of this nation, will not suffer the old course of things to continue much longer.

"The present flood is supposed, or rather reported by the Chinese, to be caused by heavy rains in Hunan and Kiangse. Probably the water from heavy rains, in regions drained by other tributaries, has helped to swell the flood of that mighty river. As instances of the might of the "Great River's" resistless current at the present time, I would mention the fact that the current of the Han river, near its mouth, is turned upward against itself—i. e., instead of the current flowing down into the Yangtze, the latter pours its

waters with a rapid current up the Han channel. The same phenomenon I witnessed on the Grand Canal. Usually the canal pours its waters from the north into the Yangtze; now the current runs from the river in the opposite direction, towards the north, for many miles up the Grand Canal. At Yang-chow, 15 miles from the river, the current of the canal, I noticed, was strong towards the north, and continues on, I heard, to the Kao-yang and Pao-ing lakes, whence the water finds its way through channels eastward to the sea.

"The appearance was more like sailing through an inland sea than on a river. Often where the plain was very broad, the water extended far beyond the boundary of vision from the deck of the steamer, on, no doubt, to the foot of the distant hills, 50 or 60 miles away. The roofs of the dismantled houses, and the foliage of the trees, alone indicated that rich fields lay buried beneath those placid waters."

### SMALL FEET.

BY J. G. KERR, M. D.

Two or three articles have appeared in the *RECORDER* on the subject of compressing women's feet. In the October number, p. 131, Dr. Dudgeon pronounces it "not morally wrong." If that is true, then it is right; and instead of condemning it, we should approve and encourage it by all lawful means.

With such a view I cannot agree. Most emphatically do I say *it is wrong, morally wrong; a sin against God, and a sin against man.*

Allow me to give some reasons.

1st. It is cruel, causing long continued suffering and pain. Cruelty to animals is wrong, and would not be tolerated in the church. Shall this life-long cruelty to human beings be regarded with indifference?

2nd. It makes cripples of its victims for life, and thus takes away much of the enjoyment of life, unfits them for work, on which their living may depend, weakens the constitution, generates debility, shortens life, and gives rise to enfeebled offspring.

3rd. It places an obstacle in the way of their attending the means of grace divinely appointed, and necessary for advance in Christian life.



4th. The custom is established and fostered by pride and lust, both of which are condemned by our holy religion.

Pride induces mothers to sacrifice much in order to have their daughters in the fashion, and in the present case the fashion requires the mutilation of the child for life.

That lust originates and perpetuates the custom is stated by Dr. Dudgeon in the **RECORDER** for September, p. 93, as follows: "As it originated in a desire, and is probably maintained, or at least found, to create and excite lustful and licentious feelings \* \*." Such being the case in the eyes of the heathen, how can this practise be consistent with a religion which requires purity and chastity of heart, as well as of life?

To say that such a thing is not morally wrong is to confound light with darkness, truth with falsehood.

5th. The practice is in conformity with the world. No precept in God's word is more clear or imperative than that which requires the followers of Christ "not to be conformed to the world." They are a peculiar people. Their light is to shine, and dissipate darkness and error.

6th. The practice is unnatural. God has given to every one a desire to have a body not deformed; and this desire is especially strong with reference to one's children. A deformed body is universally considered a great calamity. That parents should produce deformity in their own children is abhorrent to the better feelings of our nature, and at variance with all the precepts of our religion.

In conclusion, the compression of women's feet, as practiced in China, *admits of nothing being said in its defence*; and any apology for it only shows how utterly inexcusable it is when examined from a Christian point of view.

CANTON, Oct. 21st, 1869.

## CORRESPONDENCE.

### WHO ARE THE CARENES?

TO THE EDITOR OF THE CHINESE RECORDER:—

Should you find space in the columns of the **RECORDER**, then kindly give publicity to the following lines:—

The progress of the gospel among the Carenes in Burmah attaches considerable interest to that peculiar race. The works which have been published respecting them have thrown very little light on their origin, whilst their legends have wrapped their history more and more in obscurity. The endeavors of the Europeans to penetrate into the W. and S. W. regions of China make an acquaintance with the history of the races inhabiting Yunnan

and Burmah more desirable, inasmuch as even Mr. Chalmers in his "Origin of the Chinese" is silent on that point. We learn from Marco Polo, that upon the accession of the Mongols to the throne of China, the present province of Yunnan was inhabited by a race different from the bulk of the Chinese, that they called themselves Carenes, and their kingdom Karaian or Karayan. The language they spoke is said to have been entirely different from that of the Chinese; and it is supposed that they were of the same race with the aborigines who then inhabited and still inhabit the 苗嶺 Miáu-ling mountain range.

Many of the Carenes had embraced the Nestorian faith, others had become Mahommedans, whilst the rest were pagans. The subjugation of Yunnan by the Mongols is said to have induced many natives to flee southward and southwestward; and it is not unlikely that these refugees have, within the space of 600 years, forgotten the place of their origin, and been living in Burmah as strangers, in a similar manner as the Hakka in many places of the south of China.

If it be true, as Ritter, Neumann and Marsden assert, that the present province of Yunnan is still called Karaian by the inhabitants of Central Asia, a history of Southern Yunnan would likely throw considerable light on the migration of the Carenes; and a comparison of their language with those of the Miao-tsz and Shan would likely point to the probable origin of the Carenes now scattered throughout Burmah, and prove them to be a much older race than even the millions of Chinese.

Vid. Marco Polo, Chapter 39; and Ritter, Asia, P. IV., pp. 756—778.

W. LOBSCHIED.

VICTORIA, July 16th, 1869.

## OPIUM AND OTHER NARCOTICS— A CORRECTION.

EDITOR **RECORDER**:—

In your paper for October, the Rev. W. H. Collins, M. D., has so entirely misrepresented my remarks on "Opium and other Narcotics," that I must ask you to do me the justice to insert this correction.

He says, p. 137, "If we class opium, tobacco and spirits together, as being *equally injurious to the human constitution*," &c.; and in the preceding paragraph he says, "That letter (Dr. Kerr's well-intended paper) is calculated to lull, rather than to arouse, the consciences of those implicated in this trade."

In the first place, allow me to say that my paper was not addressed to persons implicated in the opium trade, but to missionaries, who are supposed to be authorities on all questions of morals, and who not only teach others what is right and what is

wrong, but are themselves careful to follow the one, and avoid the other.

The object of the paper was to show a close similarity between the effects, moral and physical, of the *habitual use* of the three articles. Not a word is said about these things being "equally injurious to the human constitution," and no such inference can be drawn from any part of the paper, or from it as a whole. There may be a difference in degree or amount of the effects resulting from the habitual use of these narcotic stimulants, but similarity in kind is evident. There may be a difference in degree of moral act involved in their habitual use, but no difference in the quality of the act. Now if there is moral wrong in the habitual use of these articles, and those who are sent to warn men to flee from sin do not see the wrong and abandon it, be it great or small, what hope can we have that those who are implicated in the trade will abandon a lucrative business?

The admission of Dr. Collins that "if alcohol and tobacco were banished from the world, the men of the next generation would be morally and physically stronger than those of the present," is a complete vindication of my position. The tendency of these narcotic stimulants, in all cases—the actual result in multitudes of cases—is to destroy health and life, to weaken the moral sense, and to bring poverty and suffering on the victims and their innocent families. It is therefore the clear duty of all Christians, and the bounden duty of religious teachers, to oppose by precept and example the ravages of these enemies of mankind. Until they do so, it will be utterly useless to appeal to the consciences of men who find the most lucrative business to be in those articles which minister to the depraved appetites of their fellow-men.

Yours,

J. G. KERR.

CANTON, October 22nd.

## MISSIONARIES AND THEIR CONSULS.

TO THE EDITOR OF THE CHINESE RECORDER:—

Glancing at the June number of your periodical the other day, I came across an article on the non-advisability of missionaries appealing to their Consuls for protection; and although rather late in the day, I must request permission to draw attention to what seems to me a most glaring instance of false reasoning, upon which the writer bases the opinions he puts forth.

He cites the example of St. Paul appealing to the temporal authorities as being often brought forward in defence of the practice, but rejects the precedent altogether, pointing out that the apostle appealed (not to but) *against* the Philippian magistrates, to his rights as a Roman citizen. Most certainly he did so, and there we are both agreed. But I think the mistake your contributor makes, is to draw an analogy between the hostile magistrates and British Consuls. The *former* answer to the *Chinese mandarins* in the case of missionaries, and just as St. Paul appealed *from* the Philippian magistrates to his rights as a Roman citizen, so do missionaries appeal from the Chinese authorities to their rights as British subjects; that is, by applying to their own Consuls for protection. To my own mind the case is as clear as daylight.

Yours faithfully,

B.

SHANGHAI, Oct., 1869.

## The Chinese Recorder

AND  
MISSIONARY JOURNAL.

Rev. S. L. Baldwin, Editor.

FOOCHOW, NOVEMBER, 1869.

### BIRTHS.

At Shanghai, October 4th, a daughter to Rev. J. THOMAS, of the London Mission, pastor of Union Chapel.

At Canton, Sept. 18th, a son to Rev. G. PIERCY, of the English Wesleyan Mission.

At Hongkong, 15th October, a son to Rev. H. BENDER, of the Basel Mission, Chong-lok.

### MARRIAGE.

On the 9th October, at the Church of St. John the Evangelist, Hankow, by the Rev. Canon McClatchie, M. A., Consular Chaplain, the Rev. FRED P. NAPIER, B. A., of Hankow, younger son of John Napier, of Manchester, to ANNIE MARIA, second daughter of the late William M. Chettle, of Trowbridge, Wilts.

### DEATHS.

At Shanghai, September 19th, of congestion of the brain, CHARLES ARTHUR, son of Rev. YOUNG J. ALLEN, of the American Southern Methodist Episcopal Mission, aged 6 years and 9 months.

At Inyati, South Africa, April 15th, BENJAMIN STEPHEN, eldest son of Dr. HOBSON, formerly of China.

The RECORDER for October was sent

To all ports north of Foochow, per *Stmr. Fan-li-yuen*, October 8th.

To all ports south of Foochow, per *Stmr. Kwangtung*, October 8th.

To America per P. M. Steamer of October 19th from Hongkong.

To England per Mail of Oct. 19th from Hongkong.

### "VERITAS" WITHOUT VERITY.

The London *Times* of August 17th contains a remarkable letter, professing to have been written by a resident of Shanghai, who (probably to compensate for the entire want of veracity in his letter) signs himself "Veritas." In regard to China missions, he declares himself "utterly indifferent to both sides of the question." This is probably the nearest approach to verity in the whole communication, and yet cannot be strictly veracious, as he shows a very decided leaning to the anti-missionary side of the question. He sets out with the statement that he "will merely record the few things that have fallen under my [his] notice during a three years' residence in China, Formosa and Japan." The first thing he seems to have noticed during his very lengthy residence in these regions is, that the Roman Catholic missionaries "lead a wandering, precarious life in the remote regions of Tibet, in the wilds of Lower China, far inland." Now, as our veracious friend tells us only what has fallen under his notice, it becomes an interesting question, what kind of a telescope he used to bring these wandering missionaries under his notice. Protestant missionaries are said to be "the sleek, typical, under-educated class, who are represented in England by the Bible readers and lecturers in the small Sunday-school rooms of provincial towns," who "find themselves, to their utter astonishment, almost political agents," and who come "with narrow-minded, bigoted prejudices against the people they come to convert." This veracious witness has been at least in Formosa, Japan and Shanghai during the last three years. The only Protestant missionaries who could have come under his notice in Formosa were Dr. Maxwell and Mr. Ritchie. Had they come under his notice, and had he possessed any judgment, with the least particle of "Veritas" in his composition, he never would have written such an account of them. In Japan, such men as Dr. Brown, Dr. Hepburn, Messrs. Ballagh, Verbeck, Thompson and Goble may have come

under his notice; but they certainly cannot answer to his description, unless it may be that they are "typical." We don't know just what "Veritas" means by that; but if he means that they are good types of missionary education, zeal and ability, we agree with him that they are "typical." At Shanghai, there may have come under his notice one Mr. Muirhead, who for a score of years has labored with zeal and efficiency, and who is not put down as under-educated by those who know him; and Dr. Yates, whose knowledge either of foreign languages or Chinese "Veritas" would be glad to possess; and Mr. Lambuth, abundant in itinerant labors; and Messrs. Nelson, Farnham, Allen, Wherry, and others. Where among them all does he find his under-educated, narrow minded, bigoted men? We suspect that "Veritas," like many other revilers of Protestant missions, has never taken any pains to bring either the missionaries or their work under his notice, and consequently knows nothing about them.

Our veracious correspondent next objects to missionary residences. The points are—1st. They are "on a hill." A great crime, truly! 2nd. They are there "to catch the least air from the south-west monsoon." What base misconduct to choose such a situation! 3rd. They have "mosquito curtains." Missionaries of course ought to go without mosquito curtains, and let the mosquitoes have full course, as a sort of self-denial. 4th. They have "China logs." We give this up—don't understand it at all, being "under-educated" on this point. 5th. They have "a well stocked table, and a full cellar." We are glad to hear it, though the testimony appears in such suspicious connexion as to lead to the fear that it may not be true. 6th. A "conventicle not a stone's throw from the house." We suppose the inveracious "Veritas" refers to churches—places of worship. Some such are near missionary residences; but his remark shows how little he knows of missionary work. 7th. "Wife and children (the last certainly above the proportion usually allotted to men)." This shows the elegant taste



of "Veritas," and well manifests the style of his education. The example of a Christian household—wife and children—is not amiss in any eastern port. 8th. "Perfect immunity from all personal danger,"—as witness Lowrie, Holmes, Parker, Williamson; and many who still live, but who have been "in perils oft." 9th. "The inevitable gunboat under the window." Of course, the picture would not be complete without this. The readers of the *Times* will of course understand that gunboats in China always anchor directly under missionary windows, and are kept here exclusively for the protection of missionaries, who, having a "perfect immunity from all personal danger," must always be in great need of them.

Veritas "refrains from saying how they teach, or what they teach." The reason probably is that he never heard them teach; but he might as well have drawn on his imagination for this as for all the rest of his letter. In regard to Christian converts, he "fearlessly calls all China to witness that of all the rascals that infest Shanghai, Hongkong or Canton, few exceed in villany these precious lambs." Now, "all China" will probably not take the trouble to notice this silly letter at all; but "all China" that knows anything about the matter knows that there are many good and true men among Chinese converts, whose patience, humility and veracity, would be a great acquisition to "Veritas."

He proceeds to make some remarks as to the manner of improving Protestant missions, which we shall not notice, having very grave doubts as to the competency of the writer to advise in the matter. The paper which refused to print Mr. Douglas' calm and reasonable defence of Protestant missionaries has abundant room for the silly effusion of "Veritas." Rev. George E. Moule wrote an answer to it, which, for its noble testimony to the scholarship and worth of the missionaries of the London Missionary Society, does him great credit.

## EDITORIAL ITEMS.

—At the commencement of the present volume of the *Recorder*, we sent the paper to several periodicals in China, and in Great Britain and America, as an exchange. Most of them have done us the favor to send their issues in return; but some have failed to do so. With this number, we shall cease sending to those who do not return the compliment.

—A valued correspondent suggests that we should receive advertisements of missionary publications, books on China, their prices, and where to be had, &c., &c., to be printed on the blank pages of the cover. We shall be glad to receive such advertisements, and will insert them at the rate of 10 cents per line for each insertion.

—We understand that the Rev. W. Lobscheid has made an arrangement with Mr. Bell, of the *Daily Press* Office, Hongkong, by which in future missionaries and their assistants, and Chinese, are to have his Anglo-Chinese Dictionary for \$15, provided the amount, or an order for the same on a Hongkong house or bank, is sent with the application.

—We have received the First Annual Report of the Hongkong Auxiliary Association of the British and Foreign Bible Society. Very encouraging reports are given from the colporteurs employed by missionaries in Foochow, Amoy, and in Kwangtung province, at the expense of the Association. His Excellency, the Governor of Hongkong, is President, and the Bishop of Victoria Vice-President, of the Association.

—We are glad to see that the Boston Theological Seminary (Methodist Episcopal Church) has instituted a Missionary Department, in which students are to be especially trained for the missionary work. Rev. J. P. Durbin, D. D., is to lecture on Missionary Work and Missionary Workers; Rev. W. Butler, D. D., on the History, Literature and Religions of India; and Rev. E. Wentworth, D. D., on the Language, Literature and Religions of China.

—ERRATA.—Several errors crept into the article of Dr. Smith "Concerning Pigs" in our last number:—

Page 139, 2nd column, 11th line from the top, for "Amor" read "Amur;" 26th and 25th lines from the bottom, for "The Mamme are largely developed pigs, wholly white are uncommon," &c., read "The mamme are largely developed in pigs. Wholly white are uncommon," &c. Page 140, 1st column, 3rd line from the top, for "farmed" read "furrowed;" 18th line from the top, for "crop-

ed" read "crossed;" 20th line from the bottom, for "contracted" read "castrated."

—The late college commencement season in America has been unusually prolific in Doctorates of Divinity for China. That degree was imposed upon Rev. John L. Nevius, of the American Presbyterian Mission (lately of Tungchow, hereafter we understand to be of Shanghai), by Union College; upon Rev. Matthew T. Yates, of the American Southern Baptist Mission at Shanghai, by Davidson College, North Carolina; and upon Rev. E. C. Lord, of the Independent Baptist Mission at Ningpo, by Madison University. Our best bow, Drs. Nevius, Yates and Lord!

—We have received, too late for notice in this number, the fifth Annual Report of the Hankow Medical Mission Hospital in connection with the Wesleyan Missionary Society,

—We have received a "Memo:" by W. M. Deane, Captain Superintendent of Police at Hongkong, issued as an official document by the Government of Hongkong. It is in answer to certain statements of Mr. A. J. Johnston, Secretary of the Anglo-American Municipal Council at Shanghai. The latter, in defending Shanghai from the Duke of Somerset's aspersions, endeavored to show that it was better in some respects than Hongkong. Our Hongkong friend makes out a pretty good case. Our own opinion is, that while neither Shanghai nor Hongkong are any more truly "sinks of iniquity" than many other places in the world, there is room for the faithful preaching of the gospel, and for the conversion of many sinners from the errors of their ways, in both places.

—We have been favored at Foochow with a visit from a party of Christian gentlemen and ladies, who are making the tour of the world, and who take especial pleasure in visiting the various mission stations along their route. The party consists of B. B. Atterbury, Esq., son and daughter, K. Van Rensselaer, Esq., and Miss Mary Parsons. They left New York in August, and after spending some time in California, left there September 4th for Japan, where they made a brief visit, and then came to Shanghai and Foochow. They were present at Chinese services in one of the American Methodist Episcopal churches, on Sunday morning, October 31st. Brief addresses made by Messrs. Atterbury and Van Rensselaer were cordially responded to by two of the native preachers. Rev. E. W. Syle, of Shanghai, was also present, and made a few remarks. The occasion will long be remembered by the native church. In the afternoon, the gentlemen of the party visited one of the churches of the American Board; while the ladies visited the school of Mrs. Doolittle at Kwai-sü. The party go on to Amoy, Swatow, Hongkong, Canton, the Straits, India, Egypt, Palestine, and through Europe. They expect to reach home in the fall of 1870.

—We have received from the Hon. Arthur Kinnaid, M. P., a copy of a letter addressed to him by Dr. Merle D'Aubigne, in reference to the Œcumenical Council at Rome, together with the resolution in response to said letter, adopted by a number of friends in London. We presume the letter will be received by all missionaries in China; but we subjoin the resolution, and cordially commend its suggestions to all Protestant Christians:—

"A number of friends having met at the house of the Hon. Arthur Kinnaid to consider the above letter addressed to him by Dr. Merle D'Aubigne, it was unanimously felt that, considering the startling additions to previous assumptions of the Papacy which may probably be made at the approaching General Council, contrary to the sole headship and prerogatives of the Lord Jesus Christ, it is desirable that the month of December should be specially set apart by Protestant and Evangelical Christians throughout the world to pray in private, in families, and in social circles, for the Priesthood and members of the Roman Catholic Church, that they may be blessed with true saving grace, delivered from all human error, and endowed with full knowledge of Scriptural truth.

"Further, it was deemed desirable that, wherever practicable, throughout the week beginning on Sunday, December 5, United Prayer Meetings of Christians of all denominations should be held, and prayer made without ceasing for the progress of the work of Reformation now proceeding in Spain, France, Belgium, Italy, Austria, and other traditional centres of Romish influence; and for the deliverance of all Protestant countries from its prevalence or extension, by the abundant outpouring of the Spirit, and the conversion of souls to the true knowledge of a pardoning Saviour.

"It was also felt that among special subjects of prayer a prominent place should be given to the following for ourselves as supplicants:—The removal of all sins tending to hinder our testimony to the Gospel; the increase of meekness, self-sacrifice, union, faith, and active labours of charity and Evangelization; the attainment of deeper knowledge of the Word of God; and the supply to us in more abundant measure than heretofore of that grace of the Spirit which combines zeal for the salvation of souls with gentleness to all who err."

—Tu, the new Taotai of Shanghai, has issued a proclamation against gambling, and calls upon the foreign Consuls to give the aid of their police in shutting up gambling shops in the foreign settlement. Would it not be well to send Tu Taotai as a missionary to the Hongkong Government?

## MISSIONARY INTELLIGENCE.

**PEKING.**—Rev. W. A. P. Martin, D. D., returned on the 20th September, after an absence of 14 months. Mrs. Martin and family remain in the United States. He continues his connexion with the Imperial College, which, it is now said, will be carried on, as originally intended.—The printing establishment of the American Board, under the well-tried Mr. Hunt is at last complete.—Mr. Wellman has gone into Southern Shansi on a Bible tour, and expects to be absent eight months. He has two natives with him.—The Rev. W. H. Collins and family left for England on the 22nd September. Mrs. Collins' health is the chief reason for this step at present. Mr. C. has been 12 years out, and this is his first visit home.—Dr. Williams, Mrs. Williams and family left this last Tuesday (5th October) for Shanghai. Mrs. Williams and family return *via* Europe to America. Dr. Williams returns to Peking, to take charge of the U. S. Legation in the absence of the Minister. Dr. W. will thus be prevented from carrying through the press this winter his long promised Dictionary.—The translators of the New Testament into Mandarin have finished their task lately. They have been employed upon it for the last six years. It is in contemplation to begin a new translation of the Old Testament into Mandarin. This work has already been in part commenced by Mr. Schereschewsky, who from his familiar knowledge of Hebrew seems well-fitted to head this movement. The late Mr. Burns translated the Psalms into this dialect, but the parallelism of the Hebrew which he adopted in the Chinese, and which is so well adapted for this style, will most probably be discarded, and a freer rendering be given by the new translators, who are among the oldest and best of our sinologues.—During a tour in Mongolia by some French gentlemen, a Mongolian Bible; the translation of Stallybrass and Swan, the old Mongolian missionaries of the London Missionary Society, was found in one the tents, and was studied regularly by those nomadic people. They

are a simple people, and missions would be sure to succeed among them. They are fearfully duped and squeezed by the wily, worldly Chinese.

**TIENTSIN.**—Further news from Tientsin confirm the view that the attack on Messrs. Williamson and Hodge was the work of simple robbers. One of the men, who confesses to having received their watches as his share of the plunder, has been caught, and gives the following account of the circumstances. He saw them go on board, when a woman standing near pointed out some money which it seems they were carrying in a handkerchief, and remarked that they were going up country. The prisoner at once collected a party of five Shantung men, and they decided on following up and robbing the boat. They followed it with this design, keeping it constantly in sight; and on their way picked up eight other men, raising their total number to thirteen. The prisoner says he is a disbanded "brave," and has been out of employment for some time.—[*North China Herald*, October 5th.]

**SHANGHAI.**—In our notes of this month, we regret to chronicle the departure of William Gamble, Esq., so long the able and efficient superintendent of the American Presbyterian Mission Press at this place.

His resignation took place on the 1st instant, and as an expression of their esteem, the numerous employees, about sixty or seventy, in the establishment generously contributed to set before him, and a few invited guests, a most elaborate entertainment, a Farewell Dinner, *a la Chinois*.

It is a tribute due to Mr. Gamble to state that the establishment which he has so successfully managed for the last twelve years has grown in his hands to be perhaps the largest in the east, and the most complete in all its appointments; everything necessary to book manufacture, excepting paper and presses, being made on the premises. In its foundry he has successfully produced the various fonts of Chinese, Japanese and English types, and in the electrotyping and printing department